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Prabuddha Bharata

OR

AWAKENED INDIA

ARISE, AWAKE, AND STOP NOT TILL THE GOAL IS REACHED



ADVAITA ASHRAMA
MAYAVATI, HIMALAYAS

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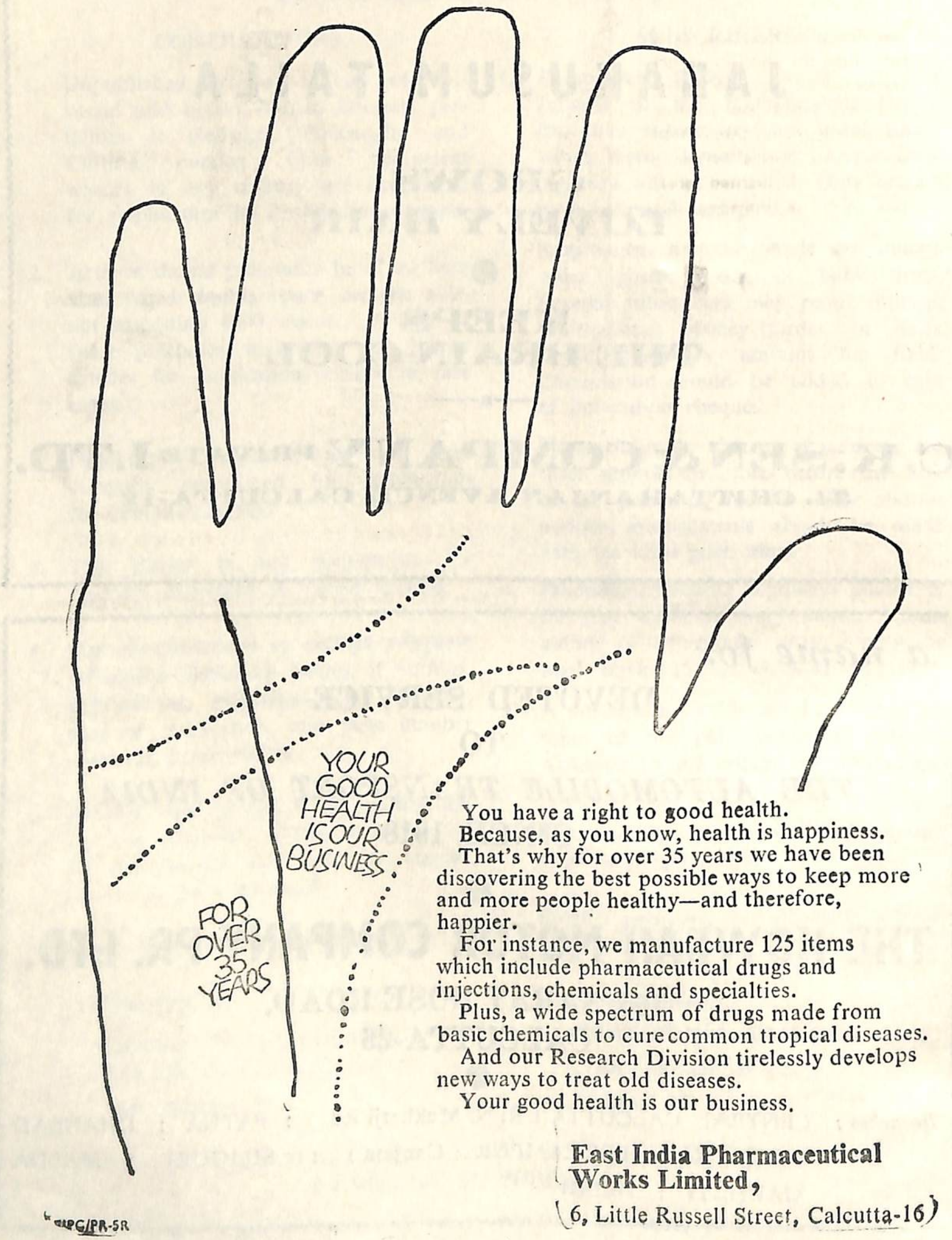
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Prabuddha Bharata

VOL. LXXVI DECEMBER 1971 No. 12

Arise ! Awake ! And stop not till the Goal is reached.

SRI RAMAKRISHNA ANSWERS

Question (posed by himself) : 'Who is the best devotee of God ?'

Sri Ramakrishna : 'It is he who sees, after the realization of Brahman, that God alone has become all living beings, the universe, and the twenty-four cosmic principles. One must discriminate at first, saying "Not this, not this", and reach the roof. After that one realizes that the steps are made of the same materials as the roof, namely, brick, lime, and brick-dust. The devotee realizes that it is Brahman alone that has become all these—the living beings, the universe, and so on.

'Mere dry reasoning—I spit on it ! I have no use for it !

'Why should I make myself dry through mere reasoning ? May I have unalloyed love for the Lotus Feet of God as long as the consciousness of "I" and "you" remains with me !

'Sometimes I say, "Thou art verily I, and I am verily Thou." Again I feel, "Thou art Thou." Then I do not find any trace of "I". It is Sakti alone that becomes flesh as God Incarnate. According to one school of thought, Rama and Krishna are but two waves in the Ocean of Absolute Bliss and Consciousness.

'Chaitanya, Consciousness, is awakened after Advaita-jnana, the Knowledge of the non-dual Brahman. Then one perceives that God alone exists in all beings as Consciousness. After this realization comes Ananda, Bliss. Advaita, Chaitanya, and Nityananda.[1]

'Let me ask you not to disbelieve in the forms of God. Have faith in God's forms. Meditate on that form of God which appeals to your mind.

'The fact is that one does not feel the longing to know or see God as long as one wants to enjoy worldly objects. The child forgets everything when he plays with his toys. Try to cajole him away from play with a sweetmeat ; you will not succeed. He will eat only a bit of it. When he relishes neither the sweetmeat nor his play, then he says, "I want to go to my mother."

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1 Non-duality, Consciousness, and Eternal Bliss.

He doesn't care for the sweetmeat any more. If a man whom he doesn't know and has never seen says to the child, "Come along ; I shall take you to your mother", the child follows him. The child will go with anyone who will carry him to his mother.

'The soul becomes restless for God when one is through with the enjoyment of worldly things. Then a person has only one thought—how to realize God. He listens to whatever anyone says to him about God.'

Question (asked by Jaygopal) : 'How does one receive the grace of God ?'

Sri Ramakrishna : 'Constantly you have to chant the name and glories of God and give up worldly thoughts as much as you can. With the greatest effort you may try to bring water into your field for your crops, but it may all leak out through holes in the ridges. Then all your efforts to bring the water by digging a canal will be futile.

'You will feel restless for God when your heart becomes pure and your mind free from attachment to the things of the world. Then alone will your prayer reach God. A telegraph wire cannot carry messages if it has a break or some other defect.

'I used to cry for God all alone, with a longing heart. I used to weep, "O God, where art Thou ?" Weeping thus, I would lose all consciousness of the world. My mind would merge in the Mahavayu.

'How can one attain yoga ? By completely renouncing attachment to worldly things. The mind must be pure and without blemish, like the telegraph wire that has no defect.

'One must not cherish any desire whatever. The devotion of a man who has any desire is selfish. But desireless devotion is love for its own sake. You may love me or not, but I love you : this is love for its own sake.

'The thing is that one must love God. Through intense love one attains the vision of Him. The attraction of the husband for the chaste wife, the attraction of the child for its mother, the attraction of worldly possessions for the worldly man—when a man can blend these three into one, and direct it all to God, then he gets the vision of God.'

Question (asked by M.) : 'Sir, may I know if one can realize God while performing one's duties ? Can "Rama" and "desire" coexist ?'

Sri Ramakrishna : 'All without exception, perform work. Even to chant the name and glories of God is work, as is the meditation of the non-dualist on "I am He". Breathing is also an activity. There is no way of renouncing work altogether. So do your work, but surrender the result to God.'

ONWARD FOR EVER!

Dualistic ideas have ruled the world long enough, and this is the result. Why not make a new experiment? It may take ages for all minds to receive monism, but why not begin now? If we have told it to twenty persons in our lives, we have done a great work.

There is one idea which often militates against it. It is this. It is all very well to say, 'I am the Pure, the Blessed,' but I cannot show it always in my life. That is true; the ideal is always very hard. Every child that is born sees the sky overhead very far away, but is that any reason why we should not look towards the sky? Would it mend matters to go towards superstition? If we cannot get nectar, would it mend matters for us to drink poison? Would it be any help for us, because we cannot realize the truth immediately, to go into darkness and yield to weakness and superstition?

Vivekananda

INDIAN WOMANHOOD: ITS HERITAGE AND RESPONSIBILITY

EDITORIAL

IF MANU CAME BACK TODAY

A hundred years ago one might have judiciously claimed that if Manu, the ancient Hindu law-giver, were to come back he would have found nearly the same old India. But today such a claim would be utterly untenable. There would be endless surprises for Manu in the contemporary Indian society. He would possibly be at home in remote rural India. Here and there he might discover a few descendants who abided by his social code, if not wholly, at least in bits.

Our cities and towns would make him rub his eyes and look again. The busy thoroughfares with speeding automobiles and two-wheelers, gorgeous homes of grotesque architecture and skyscrapers, business houses and department stores, huge, noisy factories and mechanized farms, government secretariats and universities, flying machines and steamships—all these would be surprising sights for the ancient sage. He might not fail to notice, at the same time, poor and ill-clad men and women, naked and sickly children, street violence, and stinking slums. His greatest surprise, however, would be the emancipated Indian women, moving and working along with their counterparts, almost everywhere. His surprise might turn into consternation when he would come to know that a woman ruled the whole country!

Whether he would approve of this extent of feminine emancipation is difficult to figure out. In the olden days, when he framed the social code, he had not allowed this latitude for them. Of course, he had advocated great regard for women. He had said: 'Where the women are worshipped, there the gods rejoice; but where they are not worshipped, there

all religious ceremonies become fruitless.' Though he might feel satisfied on that score, he might shake his hoary mane at the un-Indian dress and deportment of some of his daughters, at the grossly provocative hoardings, at the slackening conjugal bonds, at the not-so-motherly mothers, and at the vanishing spiritual atmosphere of the Hindu homes. All this decadence may sadden even his sagely heart.

He is a sage and so has access to a vision of the future. He might see that this society and culture, which have withstood many severe shocks in the past ages, will steer safely through the present grave crisis. But we are not sages and cannot look into the future. That is why we become a little concerned about the present moral morass. A few thoughtful and selfless leaders, imbued with the real spirit of the ancient culture, are raising their voices against the sensateness that is swamping our homes and schools, men and women, youth and children. In stemming this moral crisis, our women can play a decisive role. They have done so in the past. What is necessary at present is to become aware of that responsibility and to mobilize intelligently the constructive forces in the individual and society.

Beware of the Western Cultural Effluents!

Given sufficient time and suitable conditions, the radioactive fall-out from a nuclear explosion can pollute the whole global atmosphere. A hundred times truer is this in the context of cultural 'explosions' that periodically convulse different societies. Such an explosion is now rocking the affluent societies of the West. A major aspect of this explosion is the 'sex and drug revolution', so-called. The polluting fall-out from this is fast permeating other societies elsewhere. What disperse this pestilential miasma so efficiently are the mass media of communication. Radio and T. V., movies, magazines, and novels seem to remind men and women constantly of their potentialities for sex and crime. Production and peddling of pornography, 'blue-films', and drugs have become a booming business. Judiciaries and guardians of law find it harder each day to draw the line between literature and pornography. When sex and crime become extremely cloying and frustrating, people swing more towards drugs. And that is the road leading man back to primeval states of existence! Many governments, especially the U.S.A., are fighting a pitched legal and police battle against pornography and drugs.

Despite all the big talk about education, rationality, and independent thinking, modern man, like his forefathers, is immensely susceptible to suggestion. With the youngsters, this susceptibility is simply astronomical. Then, too, there is the 'herd instinct'. If the majority of the youth or adults thinks and acts in a particular way, others will follow sheep-like. Very few do grasp what a dire slavery this is! The fall-out from the cultural 'explosion' from the West is penetrating our society and radically influencing our men and women. Well, to an extent the old religious and cultural traditions of this country will resist the corrosion. But they are not enough. Right-thinking men and women must strengthen their own moral and religious defences. The virus of immorality can be kept at bay only by reminding ourselves of the divine destiny of man and our heritage for realizing it.

If the Westerners found the new 'freedom' through education and scientific advance, we are not far behind. The decalogue and the rules of Christian morality seem to have been discarded like a worn-out gown by a large mass of Westerners. Our men and women are also becoming educated and acquiring scientific knowledge.

'Why should we stick to this "old-fashioned" morality?'—some among us seem to question. There are the cinemas, magazines, and novels which speak to them of a thrill-packed new pattern of life. Just as masses of our men are trying to remodel their lives according to the sensate cultural lead from the West, so are our women, in some quarters. Why not we have 'contractual' or 'companionate' marriages here? Why not boys and girls start dating and establish 'meaningful relationships'? These are attractive modern phrases which make their irresistible appeal to modern man's ego and selfishness. But to yield to the appeal is as suicidal as rushing in on a tract of treacherous quicksands.

Are our grown-ups and the 'growing-ups' aware that real life is not generally like what is projected in the movies or portrayed in fiction? Do they know that sex is as elemental in its power as nuclear forces and that reason is a poor controlling device? Who will convince them that the price for abandoning sexual restraint is exorbitant and must be paid to the last cent in terms of physical and mental degeneration? Does the cinema or the novel always portray the infernal tortures of unwed mothers and the sad fate of unintended children, of the psychological traumas that follow half-hearted affairs and broken homes, of legal and illegal abortions, of the dreadful syphilis which has assumed pandemic proportions in 'progressive' societies? Who will bring home to them the fact established by historians and anthropologists that unchastity and sexual promiscuity are the sure symptoms of a dying culture?

And, above all, the fact is that the philosophies of life which govern the racial unconscious of the Westerner and the Easterner are as poles asunder.

Warned Swami Vivekananda, with his first-hand knowledge of the East and the West, over seventy years ago:

'The trouble with the nations of the West is that they are young, foolish, fickle, and wealthy. What mischief can come of one of these qualities; but when all three, all four, are combined, beware!'[1]

Ātman is Love, Sex an Aspect

While the Western philosophy of life has stressed power and enjoyment as life's only goals, Indian philosophy of life has insisted on self-conquest and self-realization. In this insistence, Vedānta, our philosophy of life, has not discriminated on the basis of sex. For every human being, man or woman, the goal is self-knowledge: breaking the bonds of nature by realizing the infinite spiritual self. Putting on the vestures of man and woman, boy and girl, the pure and boundless spirit enacts the drama of life. It manifests on this earth in various forms. Says one Upaniṣad:

'You are the woman, You are the man; You are the youth and the maiden too. You are the old man tottering along with a staff. You are born with faces turned in all directions.'[2]

Liberation means shedding the yoke of nature and realizing oneself as the sexless self. Any other kind of liberation is only trading one bondage for another. We hear of a 'Women's Liberation' movement. In so far as it seeks to free women from unfair male domination and exploitation, it may be right. But when it endeavours to enthrone the 'female ego' in the place of its opposite, it is no 'liberation'; it is only greater enslavement. And the women's liberation leaders are playing at self-deception.

Vedānta calls upon every soul to break the bonds of passions and lusts, thoughts and egos. It challenges all to throw off the superstitions of caste and race, sex and

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1 *Complete Works* (The Advaita Ashrama, Mayavati, Himalayas), Vol. V (1959), p. 413.

2 *Śvetāśvatara-upaniṣad*, IV. 3.

weakness, misery and impurity, and to realize the inmost self. 'The day you develop dispassion,' says an Upaniṣad, 'that very day you renounce and get away.' This vocation of the renouncer is not exclusively for man; it is for the woman also. The Vedāntic tradition has many shining examples of women who achieved real liberation by renouncing the natural bonds of womanhood and realizing the supreme Self.

To be sure, this path is like the razor's edge and inaccessible to many. As it is for the majority of men, the natural path for women is through family and parenthood. Society, we grant, is only a half-way house in the human evolution. The ideal is to transcend society. But this transcendence is not to be achieved by reverting to animality, as is the attempt in some of the 'progressive' countries. It should be done by progressively overcoming baser instincts and developing egolessness. Marriage, love, motherhood, and child-rearing are the natural vocations of women. And those are of tremendous significance both to the individual and the society. Family is the taming ground of the subhuman in man; it is the school to teach the spirit of sacrifice for man and woman.

A very significant passage in one of the oldest Upaniṣads asserts that husband and wife, children and wealth—in fact, everything in the universe—are dear because of the indwelling Ātman of self. This self is of the very embodiment of love, and sex is only one aspect of it. In the Vedāntic scale of life's values sex and wealth have been thoughtfully sandwiched between *dharma* (righteous living) and *mokṣa* (liberation or self-realization). The mighty river of passion and greed can and should be contained within the mightier banks of *dharma* and *mokṣa*. Let the river burst the banks, as is the case in the contemporary West. The disastrous denouement will probably be seen in the decadence and disappearance of a whole civilization.

Indian Womanhood Can Be a Beacon to the World

Society is a bird and its two wings are the men and women. If men have a great responsibility in the smooth gliding of this bird, women too have as much. In fact, women's responsibility is more for it is they who conceive, bear and rear the future generations. Indian women had been confined to the home by the old-time social codes. Historical exigencies might explain the cause of this confinement. At the same time, be it said to the credit of our forbears, Hindu culture exalted womanhood as no other culture has done. Veneration for women in India dates back to the Vedas. Even God has been conceived of as a woman, as the World-Mother, as *Śakti*. And this no other religion or culture has done. As the wife, she has been regarded as *Sahaḍharmiṇī* (the co-religionist); as the mother she has commanded the greatest respect. To stem the wave of sensuality from the West, our men and women should constantly remember this exalted background.

Recent decades have seen the emergence of Indian woman from her domestic confinement. The national leaders, both men and women, have helped bring about this liberation. To an extent a stimulating influence has come from her Western sisters. Today our women stand equal to men in education and arts, in the fields of literature and service, in research and administration, in offices and homes. The fact that a woman holds the reins of administration in this country speaks volumes for the emancipation of women. Even the United States of America, whose women have always been the most progressive, has not had a woman-President in her history!

Freedom invariably brings immense responsibility in its train. Indian woman of

today symbolizes the meeting of the East and West. In her arterial network courses the blood of the illustrious women of the past. Gārgī and Maitreyī, Sītā and Sāvitrī, Mīrā and Āṇḍāl, Ahalyā Bāi and Rani of Jhansi, and a host of other women of purity, courage, and selfless love re-live in her. Her duty to the motherland consists in preserving the best elements she has inherited and absorbing the best from the outside. The duty to the world demands of her to hold aloft the beacon of feminine virtues as an inspiration to her sisters elsewhere. In this dual way she can help the reconstruction of humanity.

The Holy Mother's Example and Message

Sri Ramakrishna, the Prophet of Modern India, has set in motion a tremendous tidal wave of spiritual regeneration which is silently reshaping men and women the world over. In the Holy Mother Sarada Devi, his spiritual helpmate, he left behind a paradigm of true womanhood. Seeing as he did the divine Mother in all women, he worshipped Sarada Devi as such. By that unparalleled ritualistic adoration, he helped her to realize the cosmic motherhood which is potential in all women.

Sarada Devi, as she herself said, lived to demonstrate the Motherhood of God. Not simply that. She embodied and revivified the ideal characters of Indian womanhood. Sītā, Sāvitrī, Gārgī, and Mīrā speak once again through her to their daughters today. While she was traditional in training, she was progressive in outlook. She wanted women to receive education and vocational training. Though strictly orthodox in her rules of life, she possessed the breadth of heart to eat with the woman-devotees from the West. She was adored and honoured as Sri Ramakrishna himself was but she laboured as the humblest of women. In her one saw the dignity and magnanimity of a queen, the serene joy of a nun, the busy dedication of a housewife. Sanctifying and suffusing them all shone her engulfing love.

Her message to her daughters can be summarized in four words: MODESTY, MOTHER-LOVE, MEDITATION, DEDICATION.

एवं युक्तकृतस्तस्य दैवाञ्चावेक्षतस्तदा ।
कस्य रूपमभूद् द्वेधा यत्कायमभिक्षते ॥
ताभ्यां रूपविभागाभ्यां मिथुनं समपद्यत ॥
यस्तु तत्र पुमान् सोऽभून्मनुः स्वायंभुवः स्वराट् ।
स्त्री याऽऽ सीच्छतरूपाख्या महिष्यस्य महात्मनः ॥

(3.12.51-3)

... Brooding on all this (i.e. that the evolution of the universe is not proceeding following the birth of the Sanak, Sanatana, etc. due to the obstructing hand of Time), Brahma (the Creator) divided himself into two parts, one of the form of a man, and the other of the form of a woman. Thus, this division marked the origin of man and woman. The male figure came to be known as Manu Swayambhuva and the other, the female, was named Shatarupa, who became the consort of Manu.

—SRIMAD BHAGAVATAM

THE INNER STABILITY WE NEED

(*Continued from the previous issue*)

SWAMI BUDHANANDA

V

Now, how do we achieve inner stability?

This we shall consider, not in the light of modern psychology, but according to the most ancient spiritual wisdom of man, with special emphasis on the teachings of the *Gītā*. Our efforts will be to indicate some simple teachings with the help of which every one of us can build up such inner stability as will enable him to withstand, in a creative manner, any foreseeable and unforeseeable shock that modern life may bring at any time.

The *Gītā* is called the *'yoga-śāstra'*, meaning a scripture which teaches the methods of attaining illumination, or union with God. It is also called 'Brahma-vidyā', a scripture which teaches the knowledge of Brahman, or ultimate Reality.

But what does not appear to have been well noticed is that the *Gītā* contains profound lessons on human psychology. What is more, in the *Gītā* is also demonstrated a wonderful technique of psychotherapy from which professional psychiatrists may very well learn with profit.

> The *Gītā* was taught by Śrī Kṛṣṇa to Arjuna on the battle-field of Kurukṣetra, on the eve of the bloodiest civil war fought in India.
>
> Arjuna was the general of the aggrieved royal family which had been thrown out of their rightful kingdom by their scheming cousins. When all means of peaceful and honourable settlement were exhausted, war was declared. All the princes, heroes and fighting men of the time joined one or other side.
>
> Śrī Kṛṣṇa was related to both parties. He gave his army to the aggressive party. He himself, unarmed, undertook to drive the chariot of Arjuna, of the aggrieved party, whose was the righteous cause.
>
> Before the war started, Arjuna wanted to have a view of the two armies. Kṛṣṇa drove the chariot into no-man's-land, from where he could survey the two contending armies.
>
> As Arjuna saw arrayed in both armies grand-fathers, maternal uncles, sons and grandsons, comrades, friends, in-laws, and teachers—all of whom he had intimately known—his heart sank and he lost his nerve. Shaken to his very roots, he exclaimed:
>
> 'O Kṛṣṇa, at the sight of these kinsmen assembled here to give battle, my limbs fail, and my mouth is parched. My body is shaken and my hair stands on end. My bow slips from my hand and my skin is on fire. I cannot hold myself steady. I see premonitions of evil.'[19]

He then enumerated at length all the evils that were likely to flow from the war. Better to be killed than to kill, he said like an ardent pacifist.

So saying, he sank down in the chariot, overcome by grief. As Arjuna sat there dejected with swimming eyes he presented a perfect case of shattered inner stability.

Just imagine the absurdity of the situation, when the general of an army collapses in that fashion at zero hour!

How did Kṛṣṇa handle the situation at that critical moment? In an amazing and effective manner he succeeded in making of this fainting person a conquering hero. First, he gave Arjuna shock treatment. With words of biting reproach, he sought to rouse the drooping spirit of Arjuna. He said:

'In this crisis, O Arjuna, whence comes

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[19] *Bhagavad-Gītā* I. 29-30.

> this dishonourable lowness of the spirit, unbecoming to an Aryan. ... Shake off this unmanliness. It does not befit you. Cast off this ignoble faint-heartedness and arise.' [20]

Some of the most powerful teachings capable of rousing the drooping spirit of man are in the *Gītā*. Kṛṣṇa reminded Arjuna that as a hero of great fame, as the general of an army, and as a soldier belonging to the warrior caste, he had no business to act like this. He said:

> If you win the battle, you will enjoy the earth, if you die fighting heroically, why, you will go to heaven for giving your life in a righteous cause. What could be more covetable for a Kṣatriya, a soldier ? [21]

It is to be noticed that in order to rouse Arjuna's drooping spirit Kṛṣṇa did not give a long pep talk, but a talk on Dharma, righteous duties, and Ātman.

In rationalizing his own weakness, Arjuna had drawn heavily on Dharma. Perhaps he had thought that that would justify his case and impress Kṛṣṇa. But Kṛṣṇa shamed Arjuna by expounding the true understanding of Dharma, clearly showing that harmlessness born of weakness and delusion and harmlessness born of strength and righteousness are poles apart.

Truth alone can invigorate, purify and strengthen. Therefore, Śrī Kṛṣṇa told Arjuna some simple truths which he had forgotten due to delusion. After rousing Arjuna with inspiring words that were grounded in Dharma, surprisingly enough Kṛṣṇa entered on a metaphysical disquisition there in the midst of the two armies ready to fall upon each other.

Why did Kṛṣṇa do such an unexpected thing ? The answer to this question is the key to Śrī Kṛṣṇa's psychotherapy.

The real cause of Arjuna's inner instability and resulting confusion was ignorance in the form of delusion—his lack of discrimination between the real and the unreal, between spirit and matter, between soul and body, between righteous duties and personal inclinations. If this ignorance could be removed, then the inner confusion resulting from it would also be removed. And when the confusion was removed, inner stability would be attained automatically.

Therefore, Kṛṣṇa forthwith tore down all his misconceptions about reality, religion and himself, and clarified his understanding. He discoursed on the identity of the individual soul and the Supreme Spirit. He explained the nature of *svadharma*—one's personal placing in the scheme of total religion—the concepts of action and non-action, the nature of the Godhead and of the soul. He also explained the nature of the human mind and the methods of controlling it. He expounded various ways of attaining illumination. He described the ways of an enlightened soul, a man of steady wisdom.

Showing Arjuna his place against the backgound of reality, Kṛṣṇa showed how, from the locus of his earthly existence and position, through fighting the battle of life in a righteous manner, Arjuna was to move to the fulfilment of his destiny, which was the realization of the identity of his soul with the Supreme Spirit.

This was why Śrī Kṛṣṇa drew Arjuna's pointed attention to his *svadharma*, the duties of his earthly existence in relation to his march toward cosmic existence. His *svadharma* or specific duty as a member of the warrior caste was to fight, and fight well, since war had come, and not behave in a pusillanimous manner, or talk garbled religion and confused philosophy.

Śrī Kṛṣṇa taught Arjuna that it was by worshipping the Lord through the performance of one's duties that one attained the highest perfection. All duties could not be

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20 *Ibid.*, II. 2-3.

21 *Ibid.*, II. 37, 31.

pleasant, but they had to be performed in a detached manner. The dual throng of life, such as heat and cold, pain and pleasure, etc., had to be endured calmly without being disturbed by them.

In a nutshell, Śrī Kṛṣṇa gave the secret of fighting life's battle : 'Fight free from [mental] fever.' [22]

How could one succeed in doing that ? It would appear to be an impossible task, to fight undisturbed in mind. But Kṛṣṇa taught : no, it was possible. The secret, he said, was : 'Remember Me always and fight.' [23] That was the way.

While fighting, the supply line of wisdom and strength has to be kept intact. That is the secret not only of invincibility but also of the continuous expansion of consciousness until identity with the Supreme Spirit is experienced. Otherwise, while fighting, one will most certainly enslave one's soul in further bondage.

At the end of the entire discourse, Śrī Kṛṣṇa said to Arjuna :

> 'I have expounded to you the most subtle of all knowledge. Think of this very carefully and act as you please.' [24] 'Did you hear with one-pointed attention what I said ? Have your delusions born of ignorance been destroyed ?' [25]

The effect of Kṛṣṇa's psychotherapy was complete. The warrior who had thrown away his arms and was swimming in tears in a fainting mood, now sprang up with tremendous self-confidence, took up his arms, and declared :

> 'My delusion is gone. I have regained my memory through Your grace. I am firm. I am free from doubt. I will act according to Your word.' [26]

The war really was a bitter one. But Arjuna's army became victorious, their rightful kingdom was regained, and righteousness was vindicated. From the blood-bath, the whole Indian civilization emerged resplendent. All these great results could be possible only because Kṛṣṇa unerringly helped Arjuna regain his former inner stability.

This example has a very important bearing on everyone's life, and it is this : a man taking care of his inner stability will have a good chance of being victorious even in the fiercest battle of life. One failing to do so will find the ship of life sinking.

VI

Let us now analyse the technique of this, one of the most ancient cases of psychotherapy—by one of the great teachers of men, and applied on a hero—and see what lessons we can draw from it for building up our own inner stability.

(*a*) First came the shock treatment. The principle of shock treatment is well-known in psychotherapy. But what is to be noted in Śrī Kṛṣṇa's treatment is that each blow was simultaneously a weakness-demolishing and strength-generating blow. And this strength he did not inject from outside, but uncovered within his subject. He said to Arjuna : You are the Ātman immortal. How can weakness befit you ?

Shock treatment can be harmful to the human psyche when it does not unlock the source of strength within the patient.

(*b*) Next, Kṛṣṇa lifts Arjuna's mind from the concrete to the metaphysical, and this he does as a practical measure.

Though the crisis being faced is in the battle-field, instead of talking about arms, strategy, logistics, he raises ultimate issues, discusses metaphysics, sociology, religion and spiritual disciplines.

He places Arjuna's contingent situation against the background of the cosmic set-up, and teaches him to view his time-situation in reference to the timeless.

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22 *Ibid.*, III. 30.
23 *Ibid.*, VIII. 7.
24 *Ibid.* XVIII. 63.
25 *Ibid.*, XVIII. 72.
26 *Ibid.*, XVIII. 73.

His life's clock has gone wrong who does not consider his moments as the heartbeats of eternity. Failure to see the ocean behind the waves is like having an astronomical number consisting only of zeros. In the soul's pilgrimage to the fulfilment of its destiny, the circulation of blood and the movement of the stars, sociology and ontology, philosophy and mechanics, ethics and war strategy, are all correlated. Only when we view things in this perspective can they be studied properly. When we fail to do so, we subject ourselves to the blind tyranny of the concrete, the immediate, and the limited.

(*c*) As Śrī Kṛṣṇa's method of teaching shows, one of the most important steps for removing inner instability is to give due weight to both the concrete and the metaphysical.

We must find our own ways to generalize truths, and finally come to the highest truth, the one Reality, and grasp it firmly. When we can do that, life with all its strife and turmoil will appear as a pilgrimage to a great God-seeing; the universe will appear as God's manifestation; all work, His actions; all principles that govern movements, His laws. Similarities and diversities will then form a pattern of perfect harmony, and we shall know our own place in that harmony. It is the knowledge of the one Reality, the dynamics of which controls all variety and harmony in the universe and our place in it, that is the indestructible foundation of inner stability. In the music of the spheres every atom, every insect, every living being, has a tune to play, however little audible that may be. When we know that tune, we discover the truth of our existence, in which is all strength.

It is through the possession of the One that inner stability is attained. In the *Book of Tao* this lesson is clearly brought home by Laotse, the great Chinese mystic. He says:

'There were those in ancient time possessed of the One:
Through possession of the One, the heaven was clarified,
Through possession of the One, earth was was stabilized,
Through possession of the One, the gods were spiritualized,
Through possession of the One, the valleys were made full,
Through possession of the One, all things lived and grew,
Through possession of the One, the princes and dukes became the ennobled of people,
—That was how each became so.
Without clarity, the heavens might shake,
Without stability, the earth might quake,
Without spiritual power, gods might crumble
Without being full, the valley might crack,
Without life-giving power, all things might perish,
Without ennobling power, the kings and barons might stumble and fall.'[27]

To possess the One completely through experiential knowledge of Reality, is the same as attaining absolute inner stability. When we aim at this oneness and progressively move toward its realization, we gradually grow in inner stability. Unfortunately, however, the metaphysical is the *bete noire* of the average modern man. And this is one of the reasons for his inner instability. Let a man attempt to dedicate himself totally to the concrete, the immediate, the so-called practical, and he is sure to be unstable inside and miserable outside, because in doing so he is trying to find fulfilment in the limited. This is a constitutional impossibility for man, he being essentially one with reality which is unlimited. Therefore, the Upaniṣad categorically declares:

The Infinite is bliss. There is no bliss in anything finite. Only the Infinite is bliss.[28]

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27 Vide: *Wisdom of China and India,* 1942, p. 605.
28 *Chāndogya Upaniṣa*d, VII. 23.1.

When we live our lives without any reference to the metaphysical or spiritual, the unlimited, the One and the Absolute, we become frozen personalities completely identified with matter. Any shock from outside can then break our rigid inside to pieces.

But if we have known, even theoretically, that within this psycho-physical organization there is something which is immortal and indestructible, which, while permeating our physical existence, spiritually unites us with the ultimate reality, nothing from outside can then touch our inner sense of security. It is this knowledge which makes for inner stability.

Inner stability does not so much depend on our physical circumstances as on clarity of understanding, on inner certitude, on firm faith in our inalienable divinity, in God, and in the intimacy of our relation to Him.

This endows life with meaning which makes sense all the way through and gives it a comprehensive purpose. Without this faith it is impossible to build inner stability.

(d) What really restored Arjuna's inner stability was awareness of being the Ātman, and not any change of outward circumstances. Therefore, he exclaimed: 'O Krishna, my delusion is gone, I have regained my memory.'

These words are very significant because they record the patient's testimony as to how his recovery came. It was delusion that caused the loss of memory, and the result was inner instability.

Now he said that he had regained his memory. Memory of what? Memory of the true nature of the Ātman. When the memory returned, delusion was destroyed, and inner stability was then immediately restored. Inner stability is achieved not by acquiring what did not exist, but by discovering that the core of our nature, is immutable and ever free.

VII

So every intelligent human being should deliberately work to achieve inner stability. And he should remember that inner stability of a high order is not achieved in a day. But it can be achieved through patience and perseverance.

It can be worked for through this fivefold method derived from the teaching of Śrī Kṛṣṇa in the *Gītā*:

First: the aspirant desiring to attain inner stability must have a clear theoretical understanding of the true nature of his essential being, his relation to God or Reality and the world; and this understanding must colour, regulate, and inspire his thoughts, emotions, and actions.

For this, meditation is needed. A man without meditation cannot have inner stability.

Second: he must accept certain inevitables, such as disease, suffering, old age, separation, death etc., as concomitants of life, and have an insight into the meaning of change.

Third: he must endure the opposites of life, such as heat and cold, praise and blame, happiness and unhappiness, etc., with equanimity and thus strengthen the fibre of his moral life.

Fourth: with this he should have a clear grasp of the cause-effect relationships which regulate a man's actions and fortunes. He should perform his duties, preferably in a spirit of worship but at any rate with dexterity and detachment.

Fifth: the battle of life has to be faced. Inner stability belongs to him alone who constantly remembers God or the true nature of the Self and fights free from fever.

Should this fivefold method of achieving inner stability appear to be too difficult for anyone, let him do only this one thing: let him completely surrender himself to God in all possible ways. He will then have inner

stability in full measure without having to bother in the least about the true nature of the Self or the fivefold method suggested.

VIII

In this fivefold method of developing inner stability we have chiefly stressed a theistic approach. In this approach a basic faith in God and soul is necessary. But what about those who, for temperamental reasons, cannot very well accept the theistic method, and are yet anxious to attain inner stability? Through what methods can they build their inner stability?

For people such as these, the most suitable and effective will be another fivefold method derived from Buddha's teachings, especially the *Dhammapada*:

First: one must hold fast to the truth. Truth will never pass away. Truth is immortal. Truth destroys a man's sin. Truth is the saviour. One who holds fast to truth becomes indestructible, like truth itself.

Second: holding fast to truth means becoming a seeker of truth and not pleasure. Those who seek pleasures cannot be stable because pleasures themselves are not stable. So the Buddha says:

> 'He who lives looking for pleasure only, his senses uncontrolled, immoderate in his food, idle, and weak, Māra the tempter will certainly overthrow him, as the wind throws down a weak tree.'[29]

> 'He who lives without looking for pleasure, his senses well controlled, moderate in his food, faithful and strong, him Māra will certainly not overthrow, any more than the wind throws down a rocky mountain.'[30]

Third: earnestness is required. Earnestness means preparedness to do energetically and dexterously here and now all things that need to be done and to shun promptly what is to be shunned, for realizing the truth. Earnestness also means careful husbandry of all our resources and opportunities for attaining illumination. Without this earnestness no one can build up inner stability. It is said in the *Dhammapada*:

> 'By rousing himself, by earnestness, by restraint, and control, the wise man makes for himself an island which no flood can overwhelm.'[31]

> 'If anything is to be done, let a man do it, let him attack it vigorously!'[32]

This is the spirit of earnestness. This earnestness, when strengthened by the practice of self-control and endurance, becomes a powerful stabilizing force in a man:

> 'Silently I endure abuse as the elephant in battle endures the arrow sent from the bow: for the world is ill-natured.'[33]

> 'They lead a tamed elephant to battle, the king mounts a tamed elephant; the tamed is the best among men, he who silently endures abuse.'[34]

Fourth: a well-reflecting mind is required, which prevents disintegration from within and distractions from without.

> 'If a man's thoughts are not dissipated, if his mind is not perplexed, if he has ceased to think of good or evil, then there is no fear for him while he is watchful.'[35]

> 'Knowing that this body is (fragile) like a jar, and making his thought firm like a fortress, one should attack Māra (the tempter) with the weapon of knowledge, one should watch him when conquered, and should never rest.'[36]

No external enemy can do greater harm to a man than his own wrongly-directed mind. No external friend can do greater service to a man than his well-controlled mind. A well-reflecting mind helps the aspirant to cherish proper values and to see clearly the inevitables of life in their proper perspectives. He sees and knows that:

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29 Vide: *Dhammapada*, 1.7.

30 *Ibid.*, 1.8.

31 *Ibid.*, II. 25.

32 Paul Carus, op. cit., p. 112.

33 *Dhammapada*, XXIII. 320.

34 *Ibid.*, XXIII. 321.

35 *Ibid.*, III. 39.

36 *Ibid.*, III. 40.

(*a*) 'all created things perish';
(*b*) 'in all created things grief and pain are inherent';
(*c*) 'all forms are unreal'.[37]

This acceptance born of insight helps the practice of detachment. The practice of detachment leads to purity of mind. It is the man of purity who never trembles, and who becomes unshakeable.[38]

Moreover, a man of well-reflecting mind regulates his conduct in such a way as not to create for himself forces which will be destructive to his inner stability. Human beings are injured by passion, hatred, vanity and lust. A man of well-reflecting mind eschews passion, hatred, vanity and lust. He controls his body, mind and tongue.[39] Instead of committing any sin with body, mind and tongue, with them he practises virtues. He does not injure anybody.[40]

He speaks the truth, overcomes anger by love, evil by good, the greedy by liberality, the liar by truth.[41]

Fifth : seeking inner stability, the well-reflecting aspirant who has controlled his body and mind must assiduously devote himself to the meditative life. A man without meditation cannot have inner stability.

So says the Buddha :

> 'Meditate, O Bhikshu, and be not heedless! Do not direct your thought to what gives pleasure, that you may not for your heedlessness have to swallow the iron ball and that you may not cry out burning. "This is pain." '[42]
>
> 'Without knowledge, there is no meditation; Without meditation there is no knowledge: He who has knowledge and meditation is near unto Nirvana.'[43]

It is only the man of inner stability who can attain or come near to Nirvāṇa. This, then, is the fivefold method of attaining inner stability for those who are averse to practising theistic disciplines :

1. Hold fast to the truth.
2. Instead of being a seeker of pleasure, be a seeker of truth.
3. Practise earnestness and endurance.
4. Develop a well-reflecting mind for self-mastery.
5. Practise meditation.

IX

Undoubtedly we live in very difficult times. But what of that? It is only by grappling with difficulties in a heroic manner that man has grown from strength to strength. We must not weaken ourselves by soft-thinking when affairs in the world are tough going. To live through our tough times, we require tougher insides. By flying away from the battle-field, we shall not escape the demand of destiny that our mettle be proved. We stand challenged to own firmly our responsibilities in these complicated times of ours. And it befits men and women of our age to be awake, virile, and fearless, and accept them heroically. We have the power to do this.

Whether or not we seek God at all in the world, every one of us surely seeks his personal well-being. The true personal well-being of individuals can be worked for only on the foundation of inner stability. One who earnestly applies himself to develop inner stability will not crumble when everything crumbles around him. When everyone around him gnashes his teeth, tears his hair and beats his breast, he will remain tranquil and look at the goings-on of the world like an unaffected witness. From his heart and soul will flow a power, peace and joy which will help salvage suffering men and women of the world.

(*Concluded*)

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37 *Dhammapada,* XX. 277, 278, 279.
38 *Ibid.,* XXVI. 397.
39 *Ibid.,* XVII.231-34.
40 *Ibid.,* XVII. 225.
41 *Ibid.,* 223.
42 *Dhammapada,* XXV. 371.
43 *Ibid.,* 372.



HUMAN TRENDS

THE JESUS MOVEMENT

From about 1967 on, young Americans of the counter-culture have been, as they say, 'turning on to Jesus'. In his report about it in *Time* (June 21), Richard Ostling speaks of a Jesus revolution; but it has yet to be seen whether it can justly be called that. What, for the reader of *Prabuddha Bharata,* are the significant features of this movement?

The outline of the scene as disclosed by Ostling's and other less complete reports is as follows. Of the three main streams of the Jesus movement, those who will have least to do with the Establishment are the Jesus People or Jesus Freaks, numbering 'surely many thousands'. The Catholic Pentecostals, on the other hand, are more or less loyal to the Church; nor have they been rejected by it, despite their unorthodoxy. Their number is estimated at between 10,000 and 30,000. The Straight People, the third stream, are by far the most numerous. They 'are mainly active in inter-denominational, evangelical campus and youth movements'. They have not appeared so suddenly as the two former streams. Billy Graham's Youth for Christ comes in this stream. Still larger is Campus Crusade for Christ, with a full-time staff of 3000 on 450 campuses.

The Jesus People are the most conspicuous. They blend hippie style with the Bible. They are said to have some 600 communes, or 'Christian houses', across the U.S. Though these communes differ in the detail of their set-up, 'they all insist that premarital sex and drugs are out, and many have quite strict rules'.

The Jesus movement has been able to draw its followers away from drug-addiction. This speaks for its power. It is ecumenical in spirit, but among some groups of the millenarian type there seems to be narrowness. The situation is paralleled in the general outlook of American youth. They want to take everyone as he is, the more unlike the better. But there are eddies of fanaticism there too—for instance the militants. Both in the general trend of youth and in the Jesus movement, distinctions of class, ancestral nationality, and colour are largely ignored.

Who is this Jesus Christ Superstar—as a well-known rock opera calls him? For the great majority of the Jesus movement he is not just a hero or fellow-rebel. 'If any one mark clearly identifies them it is their total belief in an awesome, supernatural Christ, not just a marvellous man who lived 2000 years ago but a living God who is both Saviour and Judge. Their lives revolve around the necessity for an intense

personal relationship with that Jesus, and the belief that such a relationship should condition every human life. They act as if divine intervention guides their every movement and can be counted on to solve every problem.'

This, of course, is refreshing. We have had enough, recently, of a view which sees the current task of religion to be that of putting society right. The Jesus movement sees man's fundamental problem to be his own pride, lust and greed. People must put themselves in a right relation with Jesus Christ, and on this condition a righting of society is possible. But this is not to say that the movement is against acts of charity. Quite the contrary. Their good works take many forms, and propagation of their cause is one of them.

Communes are already an established feature of the American youth culture. They give a sense of 'belonging' to young people, many of whom are rootless, lost and disillusioned on account of the environment in which they have grown up. The Christian houses naturally have a more stable basis than the hippie commune. Living for Christ and for other people brings purpose into life for those who have dropped not only out of the System, but almost out of any sort of purposeful life at all. The movement and still more the Christian houses provide that context of authority, understanding and sympathy not sufficiently supplied by the homes in which these young people were brought up—homes which they have outgrown anyway.

The Jesus movement leans heavily on emotion. Does it hold out the possibility of direct and abiding experience of Jesus in this life? Or rather, does it hold up that experience as a definite aim? And does it have tested teaching by which its votaries can put themselves in the way of such experience? It hardly seems to do this as yet. Undoubtedly the praying and Bible-study, the singing and dancing, the arm-waving and alleluias help to increase devotion. But not much attention appears to be given to the higher forms of prayer, such as those known to Catholicism. Without training ourselves for the practice of contemplation and actually practising it, is it possible for Christ to live in us as *he* wishes to? It is interesting to say that we are guided by Christ in everything; and we believe that to Christ it is no problem. We believe too that this is what Christ most wants to do. But we also believe that our barriers have to go down for this to come about. The operation of breaking down barriers, and of letting them be broken down, is the toughest thing we can attempt—but then, what else *is* worth attempting? On our side it calls for patience, courage, and wisdom or faith. Any quick results that come without these qualities are likely to be no results worth having—that is, illusions.

However, in the Jesus movement there is quite a large proportion of Catholics, who, in their own tradition, have a science of Christ-consciousness. Moreover, many among Western youth are to some extent acquainted with the idea of contemplation, and various kinds of teaching have reached it from the East. So those in the Jesus movement who are serious have the materials to hand to make good the lack of which we are speaking. To sustain a group for long in religious life, good works and common ideals and sympathies are hardly enough. Only the feeling that we are gradually drawing nearer to direct experience of God gives the required zest and strength to enable us to hold on in all circumstances. This feeling comes the more inward our spiritual practice is; hence the importance of not resting content with outward practices and effusions. And the quality of outward works improves

according to the inwardness in which they are done.

In large sections of the Jesus movement they insist on a literal interpretation of everything in the Bible. Literalism gives certainty; and certainty channels and conserves fervour. But undoubtedly if the literalism is a persisting feature, the appeal of the movement will remain narrow.

In the same few years that the Jesus movement has sprung up, the Krishna-consciousness movement also has—and just about as unexpectedly. Both are almost undiluted *bhakti*—devotion to the Personal God. *Bhakti* is not the only kind of religion for which need is felt in the West, and not the only kind that has gone there from India. By its nature *bhakti* tends to be more visible than other forms of religion; but it is not necessarily the most influential in the long run. Sri Ramakrishna and Swami Vivekananda advocated religion which gives scope for and nourishes all sides of man's personality, and not the emotional side only. But Sri Ramakrishna also often said that *bhakti* is especially relevant in this age; and the somewhat surprising growth of the Jesus and Hare Krishna movements corroborates this teaching of the Hindu tradition.

The Jesus movement is part of a multiform religious upsurge among American youth. Christ is what some have elected to live by; Krishna, others; and Ramakrishna, still others. Some see each of these as an embodiment of the same Supreme Being. But the convictions of the great majority have not yet crystallized. All, however, are agreed that man does not live by bread alone; and, if we understand 'religion' broadly, most are agreed that some sort of religion is a necessity of life.

S.P.

THE PHILOSOPHY OF DEMOCRATIC ADMINISTRATION

(Continued from the previous issue)

SWAMI RANGANATHANANDA

KALIDASA ON THE WELFARE STATE

Free India seeks to be a welfare state. There is one fine definition of a welfare state in our classical Sanskrit literature. It is given by Kālidāsa in his *Raghuvaṁśa*. Describing the greatness of King Raghu to whose dynasty Śrī Rāma belonged, Kālidāsa says:

> 'It was only for the welfare of the people that he (King Raghu) took taxes from them, just like the sun, who takes moisture from the earth only to return it thousandfold in the form of beneficent rain.'[1]

That is a welfare state in which the state returns to the people hundred rupees for every rupee taken from them through taxation, direct and indirect. Our Fourth Five-Year Plan has allocated a target of twenty-five thousand crores of rupees for investment in development. In a true welfare state, that amount should rise to at least a hundred thousand crores in benefit when it reaches the people. What makes this possible? Administrative efficiency proceeding from the competence, social awareness, and character of the administrators.

This is the 'magic' wrought by that philosophy of Yoga expounded in the *Gītā*:

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1 प्रजानामेव भूत्यर्थं स ताभ्यो बलिमग्रहीत् ।
सहस्रगुणमुत्स्रष्टुमादत्ते हि रसं रविः ॥

yogaḥ karmasu kauśalam—'Yoga is efficiency, dexterity, in action'. It is a double efficiency constituted of growing personality-efficiency within and productive work-efficiency without. That is the fruit of the dynamics of administration, the 'magic' of hundred-rupees-benefits coming out of ten-rupees-investment. Between that ten and that one hundred lies the 'magic' of the science of spirituality. Where this science is not in action, the administration becomes static and heavy and produces only ten-rupee benefit for every hundred-rupee investment.

Physical Sciences and the Science of Spirituality

Some of our people, especially among our educated class, including our administrative personnel, run after all sorts of magic and miracles, puerile and sterile, in the name of cheap religion and Yoga. In this age of the marvels of science, such magic and miracle appear infantile. What magic and miracle performed in the name of a cheap religion and Yoga, which are secret and incommunicable, superstition-generating and weakening, can compare with the 'magic' performed by the physical sciences, verified and verifiable, open and communicable, whether in the field of curing of disease, increase of food production, or putting a man or a vehicle on the moon and bringing both back to earth !

The only miracle that can match and over-match such miracles of physical science is the miracle of purity, love, compassion, character-efficiency, and service—the miracles, as remarked by Gandhiji, of transmuting hatred into love and violence into non-violence, in collective human relationships—which are all the sweet fruits of man's spiritual growth. This is the product of religion as a science, verified and verifiable, open and communicable, unlike the miracles of that cheap religion, but like the truths of the physical sciences.

It will be the dawn of a great and glorious era in India when our people turn away from all cheap and flimsy, magical and misty and secret ideas of religion and turn to cultivate religion as the science of the spiritual growth of man, yielding strength of character, clarity of thought, and love and service, along with the cultivation of the various physical sciences and technology. *The junction of these two energy resources will alone ensure the fullest growth of man and the all-round development of the nation.* Can we not dream of an India where there will be no poor people sleeping on the footpaths or picking crumbs from the dustbins, where man will be restored to his dignity and worth ? What a beautiful national vision ! And what possibilities are available today for its realization ! Why is it that thousands of us, working in various institutions of government and private agencies, do not become ecstatic over this idea ? The trouble is that we have become complacent, static, self-centred. We need to initiate the thinking process, as I said in the beginning, which alone can stir the stagnant waters of our life and make it flow. Let me repeat that behind our great culture lies the energy of thought ; behind modern Western culture, similarly, lies the energy of thought. We need to blend both these energies today and have them at the back of our actions in order to realize that vision. So, thinking and especially thinking together, as we are doing now, and a will oriented to service, are essential for progress. And what we need is progress, development, fulfilment. We need to galvanize the administration by introducing human and social motivations into it. It is this energy of proper ethical motivation that is sadly lacking in our administration. In the field of our administrative efficiency, *the one truth that is proclaimed by the twenty-two years of our post-Independence history is that forty-*

nine per cent alone is contributed by the training programme constituent, waiting for the remaining fifty-one per cent to be contributed by its motivation constituent. Since the latter has been tardy in coming, administrative efficiency has remained marginal. It is high time that we recognize the significance of this ratio and take steps to stimulate the motivation constituent.

The Grihastha to Grow into the Citizen

I have referred earlier to the truth of the need of the *gṛhastha* to grow into the citizen. Freely translated, *gṛhastha* means the householder. The Hindu family, held together by the moral and spiritual bonds of mutual love and service, has functioned as a healthy unit of the Hindu society. And the *gṛhastha* is the presiding and integrating personality in that family unit. Our society has rendered a fine account, throughout history, of this social ideal of the *gṛhastha*. But it did not keep pace with the changing times and, becoming more inward-looking than is healthy, *it increasingly overlooked the fact of its being only a unit in a larger social whole.* That social whole has been expanding in range and scope through the centuries, until today it has become a multi-religious, multi-lingual, multi-racial, and multi-what-not nation. Yet all the time that *gṛhastha* concept has remained stuck up in its original formulation. Much of the political failures of India in recent centuries have to be attributed to this fact. The excess of his inward-looking direction, dictated by an other-worldly piety producing a merit with its other-worldly rewards, incapacitated him from evolving a stable political state which derives from a measure of his outward-looking energies and interests. Outward worldly interests meant for him only opportunities and activities to earn wealth for his little family circle. Such a policy led him eventually not to a dynamic spirituality capable of synthesizing the outer and inner aspects of life, such as is taught in the *Gītā*, but to that static piety, to that piety-fringed worldliness, where both piety and worldliness conspired to narrow his interests and reduce him to ineffectiveness. The Indian *gṛhastha* needs to be redeemed from this stagnation. The great *gṛhastha* ideal needs to be invested with a new dynamism. This is the contribution of the dynamic spirituality of the *Gītā*, of the comprehensive philosophy of the *practical Vedānta* of Swami Vivekananda.

With the touch of this philosophy, the *gṛhastha* idea undergoes a dynamic spiritual transformation. A family is essentially a biological group. What holds the members of this group together is the sense of genetic relationship. There are present, undoubtedly, the spiritual values of love and service; but these values are restricted and limited by that genetic relationship and express themselves, therefore, more as biological values than as spiritual values. It is only when these values find expression outside that biological milieu of the genetic family group, that they disclose their truly spiritual character.

This is ethical sense, the onset of which puts man on the fascinating journey of his spiritual expansion, development, and fulfilment. This is expressed by Sri Ramakrishna in one of his sayings: 'I' and 'mine' is *māyā*; 'thou' and 'thine' is *dayā* (compassion). By this growth, the *gṛhastha*, while functioning in the limited milieu of his family, becomes also capable of responding to the wider social milieu outside and developing a responsive and responsible political personality. And by so responding, he converts the family from the stagnation of *saṁsāra* or worldliness into a nursery of his spiritual education and growth, and his own body from the tomb of his soul into the venue, the *kurukṣetra*,

of his spiritual evolution. This is the spiritual value of citizenship with its twin constituents of the political and the ethical.

Political citizenship can be achieved by any individual by merely attaining the physical age prescribed by the constitution. We stand in a queue from birth and when we count our age as twenty-one, as at present, or even eighteen, as it may one day be, we automatically become citizens. But the ethical constituent demands that we become citizens only when we imbibe the values of *freedom and responsibility*. These values are spiritual and their onset in a person reveals that that person has started growing spiritually and that he or she has added *educational maturity* to his or her *physical maturity*.

And today the Hindu ideal of the gṛhastha must grow into the modern ideal of the citizen. With this expansion and growth of his personality, the *gṛhastha* will develop into a mighty centre of creative energy and character-efficiency capable of working out a progressive social order reflecting the Vedāntic vision of human dignity and excellence.

The Anatomy of Nepotism

This is how man in India will rise from the tyranny of the genetic and the biological and the sensate into the freedom of the spiritual, which is his birthright and which he alone, among all species in nature, is organically fitted to strive for and realize.

The tyranny of the genetic over man in society is what lies behind social evils such as nepotism. Indian and foreign observers of the Indian scene have marked this as one of our more serious social evils, especially after Independence. We have plenty of instances of persons holding political or social authority, appointed to select candidates for scholarships or jobs, selecting candidates who are less qualified but closer to them in genetic relationships, which some of them can detect even by smell. In all such instances, *we see the presence of the old genetically limited gṛhastha and miss the new spiritually grown citizen.* While disclosing the spiritual dwarfishness of the person concerned in authority, all nepotism also increases injustice in society and weakens the social fabric. Justice or *dharma* or ethical sense, is the cement that unites man to man to form the integrated structure of a society. A mere aggregation of humanity does not make a society just as a mere accumulation of bricks does not constitute a building. A polity is held together by the spiritual value of dharma, ethical sense. 'Dharma is what holds together; dharma holds together people (in a society),' says the *Mahābhārata*.[2]

The Genetic *versus* the Spiritual

The biological and genetic bond can hold together a society at best upto the clan or tribe level; even at these levels, the more serious social strains and tensions need for their resolution the spiritual value of dharma or ethical sense. And modern biology rules out the possibility of pure genetic races obtaining in any civilized societies today. The genetic bond becomes completely ineffective, therefore, for the integration of humanity in the large human aggregations of the national and multi-national states. The strength of these modern states proceed from their human integration; and that integration is essentially the product of the general political education of their populations in ethical sense and human concern. This makes for a certain social compactness, national self-discipline, and general effectiveness within the nation and without. Their ethical sense may not have grown beyond that national level; some of them may have ex-

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2 धारणात धर्म इत्याहुर्धर्मो धारयते प्रजाः ।

pressed themselves internationally in exploitation and aggression. And that needs correction and education through the increasing liberation of ethical and spiritual values. But that they have taken the first steps in ethical expansion and in diffusing ethical awareness in their human populations generally is evident from the fact that they have released the spiritual resources in man to solve successfully their basic human problems of poverty and general backwardness. Individually, some few in India may have advanced far ahead spiritually. But collectively, we as a nation are yet to master the first lessons of that ethical and spiritual education involved in the *gṛhastha* growing into the citizen and thus developing India's vast human resources.

Dynamic Goodness

This is the meaning of Vivekananda's stress on a *man-making education* and a *man-making religion*; and this also is the significance of his observation that, as followers of the *Gītā*, the Western nations are more advanced than we in India. *All political growth of man involves an expansion of ethical awareness in varying degrees, beyond the limited biological family group, and the manifestation of the spirit of service as its by-product.* The general absence of this spirit of service in India is evidence of our political and ethical illiteracy, in spite of our talking high philosophy and religion and politics. As a result, we have bundles of opinions and beliefs which we never cared to develop into *lived convictions.* We have yet to realize that opinions and beliefs are sterile and that it is only when we develop some of them into lived convictions that we achieve the character-efficiency of manliness, with the power of impact on the social situation around us. *This is dynamic goodness* unlike the static ineffective goodness, what is called goody-goodiness, which is such a prominent characteristic of most of our people. This, again, is the result of our people's putting the cart before the horse, in the field of religion. We resorted to the higher ideals of religion, consisting of the struggle for saintliness before we had built the base levels of religion through the struggle to achieve manliness. Our goody-goodiness is the product of our indigestion of those higher ideals of religion; the capacity for that digestion can come to us only through the struggle for, and achievement of, manliness, of which the spirit and mood of service is the nursery and the fruit.

The Mood and Mode of Service

Barring a small minority, most of us in India have not captured the spirit and mood of service. In most of our offices and institutions, like banks, railway ticket offices, airline offices, secretariat offices, etc., a citizen is treated by the person-in-charge, in mood and mode and words, more as an intruder than as one in need of help. He forgets that he is there, and is paid for, to help and serve a fellow-citizen. The contrast becomes glaring when we go to foreign countries, where you are greeted with a face of welcome and helpfulness and with the words: What can I do for you? How can I help you? In America I have experienced this again and again; if you go to catch a plane rather late, the person-in-charge at the air office counter will sympathize with you and hurry up your checking and other formalities and put you on the waiting van to the plane. In India, often you may be scolded for coming late and left to stew in your own juice. In other countries the person-in-charge responds to such situations by *imaginatively* realizing that you had some difficulty on the way and are in need of his help. This is the normal pattern in other countries. When will it become a normal pattern in ours also? And when it becomes so, will it not disclose that

spiritual growth of the Indian personality which we have been discussing?

Charity: Enlightened *versus* Unenlightened

Such a spiritual growth will have a wholesome impact on all aspects of our inter-human relationship. Take for example, charity, especially charity by our rich people. Again, barring some minority of our rich people who are truly enlightened in their charity, the vast majority do charity in the most unenlightened way. It is more to earn a pious merit for oneself than to remove the suffering of the person in front; often, it is unwilling and forced charity, mostly given without grace, without understanding, and without freedom of the spirit, as if one rich slave is tossing some coins to another poor slave. I once addressed an assembly of industrialists and businessmen and took the occasion to tell them that we in India did not know the mood and mode of charity. Even in a welfare state, there will be need for charity, a personal response to a social need. I narrated to them my experience in Rangoon. The Ramakrishna Mission was running one of the finest and most popular of hospitals in the whole of Burma in Rangoon for decades till it was nationalized, along with all other similar ones, a few years ago. We used to collect funds for the hospital from the Indian, Burmese Buddhist, and European merchants of Rangoon. And we experienced a world of difference between the way of charity of the Hindu merchants and Burmese Buddhist merchants. Of course, the Hindu merchants paid substantially; and after Burma's independence, when many Hindus left for India, the Burmese Buddhist merchants became the more substantial donors. But the difference between the two groups remained wide as to the method of giving charity. When you go to a Hindu merchant to collect the promised amount, you will be greeted often with the words: Come tomorrow. This will rarely happen in the case of the Burmese Buddhist merchant. He makes you feel you are wanted and gives you the promised amount with a sense of devotion. They follow the Buddha's precept; they observe, better than the Hindu, the spirit of the *Taittirīya Upaniṣad's* exhortation on charity:

> 'Give with *śraddhā*: give not without *śraddhā*; give with *śrī* (with open hand); give with modesty; give with fear (that what you give may be too small for the purpose); give with understanding (of the purpose and social relevance of the charity).'[3]

What beautiful sentiments these are! And how much we have deviated from them by remaining content with a static piety and failing to strive for a dynamic spirituality! Our rich have to realize that spending is the dynamics of economics and that wise spending is more difficult and important than earning. And if some person or institution comes to him on behalf of a project of social service, he must consider it his privilege to have an opportunity to come across a healthy channel for the flow of his surplus wealth. If he has money to spare or if he has none, or even if he has paid his bit to some other cause, he can always receive the charity-seeker with a welcome word of appreciation for his good work and wish him God-speed in that worthy field of human service, for which he himself cannot spare the time. This is the prevailing attitude of the rich in America where, as one American writer has put it, between the two exhortations of Jesus as to loving God with all one's heart and mind and soul, and loving one's neighbour as one-

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[3] श्रद्धया देयम् । अश्रद्धयाऽदेयम । श्रिया देयम् । ह्रिया देयम् । भिया देयम् । संविदा देयम् ।

Tait.-upaniṣad, I. xi. 3.

self, the American has wonderfully responded to the second, though not to the first, which he thinks beyond his understanding.

THE *Gītā's* PHILOSOPHY OF ADMINISTRATION

The philosophy of administration will vary according to the philosophy of the society and the state. It will be one type in a feudal set up, another in a totalitarian one, and still another in a democratic one. The philosophy of democratic administration derives from the inalienable dignity and worth of the human personality and the active concern to foster the same. Its operative principle is that man is essentially educable and not vile, and that social change is, and can be, brought about in an orderly way and peacefully by breaking of wits and not by breaking of heads.

The *Gītā* gives us profound insight into such a philosophy and its relevance to all men of responsibility, into which category fall all our administrators. Philosophy is like a lamp; it illumines our way. A single person needs only a small lamp to light his way. But a large congregation will need a more powerful light to light its way. Similarly, an ordinary philosophy is enough to light the life-path of a private citizen. But a more-than-ordinary philosophy is necessary to light the path of life and work of a man of social responsibility. What is the nature and scope of this more-than-ordinary philosophy?

In his brief but masterly introduction to his commentary on the *Gītā*, Śaṅkarācārya conveys in two sentences the nature and scope of this philosophy:

> 'The Vedānta is (an integrated philosophy of) a twofold *dharma*, namely, *pravṛtti* or outword-directed action and *nivṛtti* or inward-directed meditation, which (together) form the means for the maintenance of the world on even keel; for they are, verily, the means of the *abhyudaya*, social welfare and *niḥśreyasa*, spiritual growth and fulfilment, of all beings.'

Philosophy has been defined as seeing life steadily and seeing it as a whole. Politics, economics, sociology, art, ethics, and religion view life in segments, and they thus form departments of the science of man. Similarly physics, astronomy, chemistry, and biology view nature in segments, and form departments of the science of physical nature. And philosophy or *Brahmavidyā*, as understood in Vedānta, is the science of sciences, *sarvavidyā-pratiṣṭhā*, as the *Muṇḍaka Upaniṣad* expresses it, being the synthesis of the sciences of physical nature and the sciences of human nature. And the *Gītā* is the *yoga-śāstra*, the science and technique of yoga, deriving from that *Brahmavidyā*, as the colophon at the end of each of its chapters proclaims.

It is in the light of this rational and comprehensive philosophy that the *Gītā* expounds its philosophy of administration. The touch of that philosophy transforms the administrator from a static individual into a dynamic personality; from a *creature* of history into a *creator* of history; from a subject or *prajā* into a sovereign or *rājā*.

We have a word in Sanskrit; it comes in the fourth chapter of the *Gītā*. That word is *Rājarṣi*. For many of us, Hindus, this great word evokes all sorts of distorted meanings, magical and misty and uncanny. We shall have to remove all such distorted meanings from our minds; and then we shall find a wonderfully constructive and creative idea in it. Śaṅkarācārya defines this word *Rājarṣi* as *rājānaḥ ca te ṛṣayaḥ ca*—'they who are both *rājās* and *ṛṣis* in one'. What does that mean? We have no *rājās* in the sense of kings or crowned heads today. Ours is a republican state. We have thus no *rājā* or *rājās* in the formal sense of the term, in the sense arising from the external accoutrements attached to the office of a *rājā*. Who, then, is a *rājā* in the basic sense? Anyone on whom depends the happiness and welfare of thousands. That is the

meaning of the word *rājā* in the Sanskrit tradition, *rājate, virājate,* 'shines'. The one who shines in responsibility. The light in him is not in a bushel but on a candle stand, as remarked by Jesus, so that it can throw light all round. In this sense, even the father and the mother at home are *rājās*. The administrator is a *rājā*. A minister is a *rājā*. An industrial magnate is a *rājā*. For on them depend the happiness and welfare of thousands and thousands. Every citizen in a free republic is sovereign and free ; in that, they are all *rājās* in a general sense ; among them all, the holders of power and responsibility are *rājās* in a special sense. How do they handle their power and responsibility ? What philosophy, what light, guides them ? That is the most vital question.

If they are guided by the lamp of the ordinary philosophy to which the ordinary person resorts to light his path, they may more likely and more often use the power and position to aggrandize themselves at the cost of society. This is not intelligence but only foxy cleverness. It does not express the *heroism of manliness.* But if they are to enhance the life and welfare of the people under their charge, and also light up their paths to happiness and fulfilment, they will need to resort to the light of a more than ordinary philosophy, which can lead them on the steep and rough path of ethical development and human concern, and generate the extraordinary energy of character-efficiency and dedication. This is the *sādhanā* or struggle that makes one a *ṛṣi* or a sage ; it is the heroism of saintliness.

The combination of a *rājā* and a *ṛṣi* in an administrator, the synthesis of *manliness* and *saintliness,* this is what is desired by the *Gītā*. When one combines power and social responsibility with the strength arising from character, clear thinking, dedication, and practical efficiency, one effects in oneself this unique synthesis of the *Rājarṣi* of the *Gītā*. So Kṛṣṇa says in the opening three verses of the fourth chapter of the *Gītā* :

> 'I taught this immortal yoga to Vivasvān ; he taught it to Manu who, in turn, taught it to Ikṣvāku. Coming down thus in a tradition, this yoga was known to the *rājarṣis* ; in the course of long ages, this yoga was lost. O Arjuna. This same ancient yoga, this invaluable mystery, I am now imparting to you, finding in you a devotee and a friend.'

Yogah Karmasu Kausalam

Why was this yoga lost in the course of ages ? Asks Śaṅkara in his commentary and answers : 'because it fell into the hands of physical and mental weaklings and of those without discipline of their sense organs'—*durbalān ajitendriyān prāpya* ; and he adds that Kṛṣṇa taught it to such men of high responsibility 'in order to strengthen them and, endowed with which, they may work successfully to protect and cherish the people'.

When we became free, we instituted the Indian Administrative Service. This service, the I.A.S., adopted a phrase from the second chapter of the *Gītā* as its motto : *yogaḥ karmasu kauśalam*—'Yoga is efficiency or dexterity in action'. That should be the philosophy not only of the I.A.S., but of every branch of the administration, of every person of responsibility. Do not associate anything magical or misty with this great philosophy of yoga. Kṛṣṇa did not want that Arjuna should sit in a cave or on the road-side and do some *prāṇāyāma* or the yoga postures. But such, and often something less than such, is, unfortunately, what the generality of Hindus understands by yoga. We have wellnigh destroyed this grand science of practical spirituality. We will have to disabuse our minds completely of all such notions and approach the *Gītā* with a free and fresh mind to understand its yoga.

It is a lofty philosophy; it is strong meat for weak stomachs, as it is a teaching imparted by a vital and dynamic teacher to his vital and dynamic disciple.

Tasmat Yogi Bhavarjuna

And Kṛṣṇa will be happy today that, after many many centuries, his philosophy is going to be courageously tested and verified by batches and batches of free India's youths called to her service in various responsible positions. And Kṛṣṇa will today whisper to every such youth what he commanded Arjuna: *tasmāt yogī bhavārjuna*—'Therefore, O Arjuna, be a yogī.' *Tasmāt* means 'therefore', i.e., if this philosophy is true and commends itself to your reason, be spiritual and work out the salvation of your nation, says Kṛṣṇa to us today. This yoga can be practised in offices, homes, farms, and factories, in the bench, the bar, and the pulpit. Banish the idea of yoga as something professional. Be each one of you a yogī, some more perfect, some less; every one has the organic capacity to manifest the ever-present divinity within by going beyond organic limitations.

In this philosophy, there is the confluence of two energy streams, namely, *the energy of vision* and *the energy of practical implementation,* the energy of meditation and the energy of action. It signifies the confluence of the energy of Kṛṣṇa, the unarmed charioteer and the master of yoga, and the energy of Arjuna, fully armed for heroic action under the guidance of Kṛṣṇa.

CONCLUSION: THE CHALLENGE OF A GRAND TESTAMENT

This is the great message of the *Bhagavad-Gītā. It is the loftiest and the most practical philosophy of administration.* Here is, for instance, a district for which the state has allocated twenty crores of rupees of the Fourth Plan funds. The administration converts it into a one-hundred-crore-rupee benefits for the people of the district. This is yoga; this is *karmasu kauśalam.* Where, on an acre, its farmers raised five hundred kilograms of food grains before, they now raise fifteen hundred kilograms. That is yoga. Where there was insult and oppression of the scheduled castes and tribes, there now reigns equality and human dignity; where there was darkness of ignorance and superstition, there is now the light of knowledge and culture. Where there was a steady increase of crime and litigation over the years, there now shines the spirit of mutual trust and cooperation. Where there was the virus of communal conflicts and suspicion, there now reigns peace and social cohesion and an enlightened clamour from all communities for the enactment of a common national civil code to complete the process of nation-building. The social process as a whole, which was aimless and directionless before, due to which there was the growing tendency to boredom and frustration even among the youth and the rich, which found expression in anti-social attitudes and behaviour, now becomes dynamic and steady and geared to the steady liberation of spiritual values imbedded in life and to human fulfilment in a fundamental way. All these are the external fruits of that yoga, of which the internal fruits are the happiness, peace, and the sense of fulfilment of the administrators concerned, resulting from their growth in ethical sense and spiritual awareness. *This is the fusion of the energy of manliness with the energy of saintliness,* which alone has the power of impact on the world situation to lead humanity on the road to collective human welfare. This is the combination of *philanthropic energy with philosophic calm* demanded of the science of sociology by Herbert Spencer.

This is the double efficiency issuing from

the philosophy of yoga of the *Gītā* and its *rājarṣi* spirit inspiring politics and administration. This is the meaning and significance of the grand testament of the *Gītā* given in its closing verse, which the people of modern India will do well to take as a challenge to them:

'Where (there is) Kṛṣṇa, the Master of Yoga (and) where (there is) Pārtha, the wielder of the bow, there (in that society), I think, wealth, victory, welfare, and unshakeable justice and moral sense (shall prevail).'[4]

(*Concluded*)

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[4] यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥

STRUCTURALISM AND VEDANTA

SWAMI NITYABODHANANDA

Structuralism is not a new conception of man. Neither is it a prospective: it prefers closed systems to speculation which it hands over to social science. Structuralism is concerned with giving a meaning to any structure, and everything which is not completely amorphous possesses a structure. Structuralism is not concerned with the meaning of the structure, the 'why' of the structure. This statement defines the role of structuralism, by giving the significance and the meaning in opposition.

Nowadays, if a scientist says that science is not concerned with philosophy, he is out of date. It must at least be concerned with the philosophy of science in order to be a true science. To state the specific function of structuralism, one must say that it is not concerned with meaning. But the specification is not all. A structured structure rises from the unconscious. When someone creates a structure he can change it before giving it its final shape, because the origin of the structure is contained in the original structure in the unconscious. (The actual is transformable by the virtual in the unconscious.) Even a structurated structure may be changed by the action of the mind. A structure created in hatred or hostility may be transformed by a handshake, a kind word, or by a warm gesture straight from the heart. This is the meaning of life, the 'why' of life, its depth, which shows its ability to change the structure of life. This does away with the opposition between the significance and the meaning by a kind of 'covering' (overlapping). Dialectics is necessary as the dynamo of activity. But if we are contemporary with our own thought, if we 'incarnate' in ourselves a savage mind, which is not the mind of savage people (as Lévi-Strauss has pointed out) nor that of early humanity, but mind or thought in its natural state, as distinct from cultivated or domestic thought with a view to obtaining some return—we can discover in every structure its unique character, and a similar character which flows from the unique spirit.

Spirit, if it is to be fully dynamic, must take two paths: those of acceptance and refusal. When, in order to create, a potter or an architect accepts a style at a unique and irreversible moment of time, his unique spirit, utilising a unique moment, gives the structure its unique character. The refusal, by delimiting the chosen elements, propels them towards the process of creation. But

this process takes place in the temporal series which gives it its similar aspect. Every vase of the same type, every house built on the same plan, is unique and yet similar to others. The changeableness of the mind of its creator accepts a structure in order to express himself, but refuses to be bound by it.

Structures, therefore, make a permanent appeal to two mental activities: the feeling for uniqueness and comparative taste.

What is a structure?

Kroeber suggests a definition: 'Anything—provided it is not completely amorphous—possesses a structure.' The word is taken from the Latin *struere,* which means to construct. The Robert vocabulary gives a very satisfactory definition:

1. The way in which a building is constructed.

2. By extension, the arrangement of the parts of a building from the point of view of architectural technique, of plastic beauty.

The Robert vocabulary also gives the historical variations:

By analogy (XVII-XVIII century)

(First with regard to living creatures). The way in which a concrete spatial whole is envisaged in its parts, in its organization, the observable and analysable form that the elements of an object present.

The arrangement of the 'parts' of an abstract whole, of a phenomenon, of a complex system, generally envisaged as characteristic of this whole, and as durable.

It was in the XIX century that the idea of infrastructure as opposed to superstructure was introduced in the Marxist vocabulary.

In philosophy:

Structure is used with differing values according to the specialists and the authors, with regard to a whole, an entirety created by interdependant phenomena, as each one of us depends on others and can only be what he is in relation to them.

The structure defined in this way is in effect not very different from the *form.* The definitions given above evoke in the mind the following ideas: order, constitution, arrangement, organization.

Because a structure is first imagined, envisaged, and then created by the mind, it may be said that each structure reveals three fundamental aspects: the unique aspect, transformation and internal arrangement or auto-adjustment.

I—Totality

A form, or an object, is not the sum of the parts of which it is formed. A whole is something more than the simple addition of preliminary elements. To use a Vedantic term for an object, we might say that a structure has a 'soul' which is its unique character, its 'personality' which distinguishes it from other objects. An object exists, it shines, it makes an impact on our consciousness, which makes it agreeable or disagreeable. By its existence, it focalises in itself cosmic existence (Sat); by shining, it becomes the agent of cosmic consciousness (Cit); by being agreeable it reminds us of Ānanda. Sat-Cit-Ānanda is the characteristic of the supreme Absolute, in which an object participates. The unique character of an object derives from this participation. The unique character projects into the field of generality which gives the similar aspect. Is it not true that every human being thinks, 'I am the first of all for some things, I am the second for other things?'

II—Transformation

When a painter completes a canvas and puts it to one side, the work is not finished, it continues to live. It is true that the artist has given a structure to his inspiration, but this is only the point of departure. His structured thought encounters his structuring thought. The completed work

is the point of the structured thought (expressed, manifest) and the structuring thought, structuring in the sense of a creativity without form, which inspires him during the composition from the unique moment when he decided to compose this or that work. Thus, it can be said that the laws of composition are by nature structuring. The unique soul of the artist who composes and destroys during creation, practises continuity and discontinuity, acceptance and refusal. A typewriter or a house represents a system, an order. A structuring activity, which masters the duality between continuity and discontinuity, can alone give a systematized whole. By this fact, an object is a field of transformation.

This brings us to the third characteristic:

III—Auto-adjustment

To speak of the soul of a structure is tantamount to speaking of the 'mastership' that this structure is capable of practising, or planning of the bi-polarity between balance and opposition. A structure is a structuring activity, and a structuring activity is a system of transformations.

Structuring thought is governed by the law of variability. The final form may be this or that; it is the result of a final choice. But before arriving at this free choice, structuring thought must pass through the stage of dialogue between that which it must accept and that which it must reject, in order to give the desired form to the structure. The dialogue continues until the contradiction becomes acute.

When we are in a creative state, thought is in a condition of incertitude, oscillating between the 'for' and 'against', mediating between the two poles or elements that we have to choose. This state of incertitude does not come from outside, it is the very expression of the variability of the mind. The mind varies at every moment, and particularly so during a period of choice and creation. In structuralist language, this variability of the mind is called auto-adjustment. The mind of the creator practises auto-adjustment before reaching a precise moment, the unique moment of creative intuition, the moment when there is no duality between the creator and the structure created. The stage of auto-adjustment might also be called the stage of contradiction or dialectics.

The three characteristics just mentioned give an autonomy to the structure, a sacrality even. One might say, therefore, that structuralism talks of sacrality in a desacralized language.

An ordinary awareness of contradictions does not make the structure. To borrow a phrase from Jean-Marie Auzias, the dialectic which enables the creator to see the world as a battle between black angels and white angels, take place at a higher level where the St. Michael of synthesis finally brings about the reconciliation, but not before having dealt several fatal blows at the black angels. If the St. Michael of synthesis is to be true and dynamic, it must practise both analysis and synthesis at one and the same time, because otherwise there is a risk that synthesis will become a new thesis in the dialectical field. In order to become complete, man must go beyond dialectics. He becomes so when he touches primordial thought, or savage thought according to Lévi-Strauss. Neither in analysis nor in synthesis are we contemporary with our thought. Thought remains a function, separated from us. There is no spontaneity because the centre is far from the circumference. On the other hand, when we allow thought to engage in analysis and synthesis at one and the same time—that is to say, to practise Being—Acting—it effects a 're-covering', it becomes an embracing; it is then savage thought.

Thought is, as we have seen above,

'thought in its savage state, as distinct from cultivated or domestic thought with a view to obtaining some return.' (*The Savage Mind,* page 219)

'The exceptional features of this mind which we call savage and which Auguste Comte described as spontaneous, relate principally to the extensive nature of the ends it assigns itself. It claims at once to analyze and to synthesize, to go to its furthest limits in both directions, while at the same time remaining capable of mediating between the two poles.' (*The Savage Mind,* page 219)

It is striking to find the same resonance in the Vedantic notion of the space between two thoughts. The interval between two thoughts is the dynamic aspect of the Witness; it is He who mediates between the two poles, He who, carrying in him the 'always already there', forges ever onwards, incarnating the freedom to extend the interval, as well as the freedom to show the way of transcendence. The interval is nothing less than the mobile face of Mahat, the first manifestation of Brahman, Mahat (meaning literally: primordial cosmic thought) where the differentiation between subject and object has not yet been made.

To reach the level of savage thought is to be liberated from all structure and to realize oneself as non-structure. According to our study of the three characteristics of structures: totality, transformation, auto-adjustment, we can observe that the structure leads us along a path that glides from form to substance and freedom. A form is created from a substance, we may call it the desire to create or the substance of the unconscious from which every form arises. But behind the substance is the freedom to create or not to create. This freedom is the Silence of the Being, the Silence that is God. Man must transcend himself to reach this Silence, which is the true freedom.

A parallelism is also possible between Vedantic thought and structuralism in the field of semantics, of erotism (the application of the significant and the signified of ethics) and in history.

Language is a sign, or a system of signalization. In '*Hamlet*' the ghost of Hamlet's father made a sign, and spoke only later, thereby indicating that not all that he thought or wished to communicate was communicated in the words he spoke. The problem of language is the problem of silence in the language, of silence *as* language (and not as a lacuna), of silence which is the zero case of language. There are two kinds of silence in languages one begins at the end of the sentence (for the sentence cannot contain all the experience it incarnates); the other comes between words. Neither one nor the other is a silence of emptiness. They are not a fault of the being, but the structural plenitude of an 'I', for which the interval between the words, things and others are filled with the presence of the experience or of the person.

The Upanishadic statement 'You are that' (considered as a mantram) or the words of Jesus 'I and My Father are one' (St. John, 10, 30) participate in both kinds of silence mentioned above. There is a silence which overflows the word, the intensity of the experience breaking out of the framework of words. There is also the silence between words, and we enter into this silence by our inner silence (in consonance) by the attempt to live the experience. But the most distinctive silence is contained in the OM (AUM) mantram. The M, which symbolises the silence, enters the A of the second repetition, allowing us to penetrate to the heart of the repetition.

Any mantram is a language which is Silence. We repeat it only to reach the Silence, *ajapā*, non-repetition.

In the field of eroticism, there is an obvious parallelism between the Tantra and structuralism.

In the case of the Tantra, desire is a neutral energy, and consequently its expression as sexual desire is neutralisable or transformable. According to the Tantra the context of desire is not a context in which the spirit is trapped by the body, but on the contrary, a context in which the spirit wishes to annex the body in an act of transparency : desire. In other words, the desire is an awareness of the Self.

Let us look at history. We have seen how structuralism renounces dialectics in order to reach savage thought. To renounce dialectics is equivalent to renouncing historical reason, and therefore history. Savage thought and its singularity, which carries within itself the 'always already there', needs neither history nor evolution. 'The more things change, the more they remain the same' is very true. History closes the door to new significations contained as virtualities in the structure from which it arises. History is a structured structure, it is no longer structuring. Let us see what Lévi-Strauss says :

'In fact history is tied neither to man nor to any particular object. It consists wholly in its method, which experience proves to be indispensable for cataloguing the elements of any structure whatever, human or non-human, in their entirety. It is therefore far from being the case that the search for intelligibility comes to an end in history as though this were its terminus. Rather, it is history that serves as the point of departure in any quest for intelligibility.' (*The Savage Mind,* page 262)

History is Maya. The Vedanta says we must get out of Maya, while at the same time using it as a spring-board for the leap into the Intemporal.

Divested of dialectics and history, divested of the human science, what is left to man ? He dies. After the death of God, the death of man. But it is the dialectical man who dies, while the integral man is resuscitated ; intemporal man, total man, who is at once synchronic and diachronic. Structuralism is the desire to exhaust the forms of explanation. Dialectical man is a form of explanation. From the moment that man is divested of every form, every mask, the true man begins to live. For him, everything is a beginning. The essential structure is in the new beginning, in the dawn of culture.

INTRICACIES OF WORK

MARC OLDEN

'Everyone is more or less mad on one point.'

—RUDYARD KIPLING

'Americans know the price of everything and the value of nothing.'

—OSCAR WILDE

'We go through this world as though chased by a policeman, seeing none of its beauties.'

—SWAMI VIVEKANANDA

The dream of poets and madmen came true in July 1969, when America landed a man on the moon. Fantasy in the hands of science had become history. In a worldly sense, never was the power of work made more obvious.

A giant step for mankind, said one astronaut as he placed his foot into the dry

moon soil and went about the business of picking up rocks as souvenirs.

Millions of people cheered this teamwork of science and man's courage. But there was another reaction, a reaction from people who saw the moon project as disgraceful and disgusting.

Disgraceful because mankind's most concentrated output of energy had not gone to benefit mankind. To these people it simply proved that scientists with unlimited resources at their finger-tips could only create the most expensive magic trick of all time.

Disgusting because each penny poured into moon rockets was taken away from the poor, the diseased, from any relief of humanity's agony.

Billions of dollars for a sack filled with rocks and nothing for bread, was the cry.

And so there were those who would never applaud an astronaut—not while rats crept into the beds of poor children, not while cancer remained an efficient and elusive murderer. Work that had brought pride to many brought revulsion to others.

Nationalism has no difficulty enlisting the aid of power and money. Humanity has few champions but innumerable speechmakers.

We work for the good of the nation, say politicians.

We work for the good of humanity, say scientists.

Were this true, God would be out of work and life on this earth would be what the cinema has always told us it is.

The intricacies, the many complexities of work are almost always ignored. Result: professional failure as well as spiritual disaster. It is said that where ignorance is bliss, it is folly to be wise. It is also said that what you do not know cannot hurt you.

Spiritual life shows logically and beyond any question that what we do not know can indeed hurt us and does. Ignorance is the cause of our suffering.

We have heard often enough that the mind influences our work at any given moment. But we have only the barest grasp of this idea. Ask yourself—were I scheduled to be operated on for brain surgery, would I submit to a physician whose wife had died that very day?

And in the frenzy for money, do we stop to think that even on a worldly level few of us can accumulate any amount of money? High taxes, high cost of living, economic crisis after crisis, business failures plus unforeseen circumstances! One needs no intense spiritual awareness to see that becoming wealthy is as sensible as to try and catch the wind.

Enough to eat, a place to sleep, clothes to wear—this may be as much as many of us are capable of. One cannot total the energy, time, heart-break to be saved or avoided by learning to be content.

But no. In the West there exists a condoned insanity, a madness stamped with the approval of society. Time and custom have made this madness almost sacred. It is the madness of seeking money.

There is a connection between this frenzy and the awesome numbers of patients flocking to psychiatrists and psychoanalysts. What started out as an idea in the back of Freud's mind has become in the West a major industry. Peeking into people's minds is indeed a thriving business.

'The Good Life' is a popular Western phrase. It means having worldly goods and pleasures in sufficient supply. But when is enough really enough? From all observations too many of us take seriously a once popular song entitled—'All I Want Is All There Is And Then Some.'

To think about it even occasionally is to be shocked at how much society, professed morality to the contrary, approves of getting whatever you want anyway you can. Such

monomania makes it difficult to have perspective about ourselves and our work. The result is the self-inflicted blindness of selfishness.

This selfishness in the area of work reaches out and affects human relationships. In the lives of most successful men or men striving to become successful, it will be seen that they have no time for personal relationships. Wives, children, friends, relatives are pushed aside. It is rare that such a man has even a moment's happiness with his own wife and children.

He chases after his dreams of wealth and fame. He becomes absorbed in this quest. It soon catches him up and sweeps him along in time. Months, years pass. His eyes and heart are glued to this particular goal, to what Swami Vivekananda calls 'paltry prizes'.

Such a man does not look upon himself as selfish. He tells himself he is a good husband, a good father because he gives to his family the worldly goods so near and dear to his own heart. He showers them with replicas of the treasures he himself is consumed by and thinks so much of. If he loves these things, surely they are worthwhile and therefore should be loved by his family.

Under such circumstances it becomes easy for him to say, 'It is all for the good of my family that I do anything I do.' This is as far as most of us get in examining the intricacies of our work or of any work.

But such failure to be introspective is costly. No amount of money, no amount of fame stays what Swami Vivekananda calls the uniformly stern and unrelenting justice of nature.

A man obsessed with success often finds his wife becoming perplexed. She may ask: why live this way? She becomes hurt, then resentful at being abandoned to her husband's ambition. She may find that worldly success has changed her husband who now sees himself in a much different and more favourable light. He may discard his wife and choose a new one, one who sees him from the beginning as a successful man, a person of accomplishment. The new wife's admiration is one of the prizes he seeks. For she too is a trophy, a trophy to place beside his fame and fortune.

His children, lacking judgement and understanding, strike back at him with their own personal behaviour. This behaviour is often self-destructive and designed to be painful and embarrassing to the father.

And perhaps most painful of all, he is eventually betrayed by all of the things he slaved for. There can be no beginning without an end, no more than in Swami Vivekananda's phrase there can be a stick with only one end to it. Every 'hello' is a prelude to a 'good-bye'. And fortunes made are fortunes to be eventually lost.

The rising number of deaths from heart attacks and the increasing statistics on emotional disorders are direct results of the pressures involved in working as the world does today. To work in a calm manner, caring nothing for the results, be they good or bad, is more than just spiritually sound.

It is physically beneficial. You waste less energy. There is less wear and tear on your body and mind. Your work is better because you are in a position to view it more clearly. A man in a speeding automobile sees little of his surroundings. That same man, headed in that same direction, can see, hear and experience so much more while taking a slow, deliberate walk.

Youth is often synonymous with reckless energy and a headlong pace. Maturity and age are equated with a measured, deliberate step. Youth may have energy, but age has wisdom and perception born of experience. To be introspective about work, to examine one's goals and motives, is to check the signs along the road we travel. There is

less chance of getting lost this way and a much better chance of arriving at our destination.

It is said that the Chinese had a custom of counting to ten silently before making any remark. Under these circumstances, speech became less impulsive, therefore less damaging. Another note of caution, this one tinged with morbid humour, came from the person who wrote that death is nature's way of telling you to slow down. Those who work without reflection may find this more tragic than comic.

Western advertizing has done a lot to make people aware of the available goods and services. The senses are assaulted each second with news of the mountain of trinkets one can buy if one has the money. A further extension of this is that one is made to feel inadequate if one does not own these things. Manufacturers play on fears, ignorance, feelings of inadequacy, envy, jealousy—any emotion that can be used to trigger off a buying impulse.

Industry spends much money on methods of applying psychology to advertizing campaigns. This insidious emotional blackmail adds to the frenzy in which so many of us work. What starts as an impulse for luxuries soon in our minds turns into a craving for necessities. The lack of knowledge concerning work soon confuses one with the other. And so we claw like madmen to have these things.

It is these morbid desires that make our work so unsubtle, so self-destructive. Because these wants blind us to the intricacies of work. We want what we want when we want it and nothing else matters, not principle nor person.

It is interesting to note that this craze to own and possess has done more than blind us to any true knowledge of work. In the West, it has made failure almost a crime. One does not want to look bad in front of others, so the work is done in a spirit of, *'I must, absolutely must have money to buy things.'* One works or slaves at a task because of a need to accumulate enough to point to with seeming pride.

And so it is not uncommon for millionaires who have lost fortunes or for businessmen who have suffered huge losses to commit suicide. They were unable to face what they felt was the disgrace and shame of failure and loss. They had no prizes to show off to friends.

America's racial troubles can in part be blamed on 'the crime of failure'. When trouble broke out in the Black ghettos, those areas where only poor Blacks lived, newspapers called it 'race riots'. A more perceptive society would have seen beyond the sensational journalism. What inevitably happened in these situations was that Blacks broke into stores and looted. They stole television sets, liquor, furniture, clothing, food—all tokens of 'the good life'. They grabbed the examples of what their society claimed was necessary for happiness and fulfilment. No one stole scriptures or pictures of saints. What they took were the things America had hammered into their brains as being the most prized possessions of all.

If America would not allow them to get these things by what it called fair means, then foul means would have to do. They had done nothing more than learn their lessons well. The Blacks simply followed the rest of America in methods of work—get what you want at any cost. Work is for personal gain. No other reason need be considered.

Nations can be oblivious to the proper method of work. The result is even more dangerous for it involves the destiny of the entire world. Nations too are concerned with how they look in the eyes of the world. One result has been the stockpiling of weapons, so as to present a show of strength to real or imagined enemies.

At least five countries are members of what is called 'The Atomic Club'. They possess the secret of the atomic bomb. There are countries which have experimented and come up with horrible germs capable of wiping out masses of people at no risk to an invading army.

Frightful gases have been discovered by science which in minutes can depopulate entire cities. The stockpiles of death are high. No amount of money, energy or ingenuity has been spared to achieve this. There has been no moment in the world's history when someone did not want the power of life or death over his fellow man.

And history has been consistent on one point: each time man has invented a new weapon, he has used it. Fist, rock, bow and arrow, airplane, explosives—man has always put his new toy into practice. And since such toys have been designed specifically for use on man himself, the result has been inevitable.

So the work of nations in accumulating these weapons is dangerous work indeed. To work in order to achieve this particular result is such massive folly that future historians confronting this era will find it difficult to distinguish between their own tears of sorrow and tears of laughter.

The concern with working for one's sweet self has become national policy as well as personal outlook. It is an insanity condoned and encouraged by society. It is so accepted that to challenge it in any way is to challenge society itself.

Science has been selected as the Messiah of the 20th century. Science would supposedly bring us peace by placing the atomic bomb in the hands of several nations. Or so we were told. The theory was that with the power to destroy conveniently spread around, one would be too afraid of retribution to attack his neighbour.

Oscar Wilde said that he could resist anything except temptation. Temptation on an international level may also prove irresistible. And fatal.

Science has not fulfilled its role as Messiah. Life has shown us this. Instead, science has left the church built for it by the hopes of mankind and gone off to marry international politics. The fruits of this marriage have been awesome weapons, moonshots and unlimited funds and facilities for science to play with.

Dreams of increasing the world's food supply, of curing the incurable is yesterday's news. Science works for the one who pays the most. The largest worldly rewards are its goal. Scientists may deny this but their actions only confirm it.

Note 'the brain drain'. This is a reference to the many scientists who leave their native lands to work in the United States and other Western countries. The reasons for leaving are rarely political or idealistic or moral. These scientists wanted higher salaries, larger laboratories, more funds to work with, larger staffs to assist them, bigger homes and cars for their families.

Much of the world's scientific talent works in America because the salaries are highest there. Under such circumstances, considered normal and natural by many people, it becomes hypocritical for a scientist to speak in the same breath of his work and of the good of humanity.

They should not be surprised when under such circumstances, their work becomes a matter of national policy. For as the saying goes—whose bread I eat, his song I sing. It becomes difficult not to sing the tune asked of you when your desire for money becomes intense enough to make you leave your own country.

Swami Vivekananda says that we make the most of whatever power or advantage we have. Politicians holding the purse strings will as a matter of course see that scientists work in a particular way and for specific results. One need not be too observ-

ant to note that the power of the purse has become awesome especially in the West.

Under these circumstances, one works in fear and ignorance. Knowingly or unknowingly. There can be no introspection in one paralyzed with fright. The mind in its quest for money refuses to consider anything that might deter it or even slow down the progress towards such a goal. It is as though the intricacies of work do not exist. Money, not introspection, is the goal.

And so such work can only be destructive on both spiritual and worldly levels. It is as though a man who could not see were at the wheel of a speeding automobile. He is a danger to himself and to everyone around him.

The German poet Goethe usually kept himself extremely busy. When asked why he replied, 'I have all eternity to rest.'

Many of us ignore the here and now because of a vague notion about eternity. We occasionally toss around the thought that we are scheduled for milk and honey and playing a harp for all time to come, once we die. A last minute word or two in God's general direction to clear up matters, then a peaceful slipping away in one's sleep to wake up one second later surrounded by bliss eternal.

It makes pleasant thinking for those who do not question too much and too closely. But death keeps its own schedule, makes its own appointments and goes about its business in a manner that is ruthless and relentless. And what awaits us when our eyes close for the last time in this life is a huge mystery and one not so easily explained away.

Though the idea be a difficult one to accept, we must deal with our lives now. Today. Moment to moment.

And that is why work, in the all-inclusive sense of the word, must be done in the most spiritual manner we are capable of. Which also happens to be the most practical and down-to-earth manner of all.

The means, the method of work is all important. What can be more practical than that? A runner intent on winning a race must train daily. He must do special exercises, eat proper foods, get sufficient rest. His chances are infinitely better than those of the runner who does nothing but show up at the race on the appointed day.

Even a soldier in the service of his country must be properly trained and equipped. One does not go lion hunting with a straw. So the way in which we work does matter and must be considered at all times.

Working in a calm manner, not concerning yourself with the outcome, means you will do better work and more of it. Your energy and abilities are being applied to the task at hand. To concern yourself with anything else is wasteful.

If you do not take the results into consideration, what is there for you in working? Many people find it hard to work in such fashion because they feel they will lose out on the rewards. Well, in truth, one observing work with even a slightly discerning eye will note that often no rewards are forthcoming.

High taxes, business failures, expenses, what spiritual teachers call 'the unknown factor'—many things on a worldly level will deprive you of what money you have. It is as though a monster, an invisible monster continually eats up what little funds one is able to put away.

And like it or not, everything changes and decays. In later life any mirror will offer you a striking and frightening example of this. A Swami once said that today's coveted object is tomorrow's junk.

About work, someone once wrote in jest: keep your shoulder to the wheel, your nose to the grindstone, your eye on the ball—and you will end up a cripple. It does seem an awkward way to do anything.

However, it is no laughing matter that work done without perspective, without awareness can be spiritually crippling. Look around you and decide for yourself.

NOTES AND COMMENTS

IN THIS NUMBER

Questions and answers are from: 'M': *The Gospel of Sri Ramakrishna*, Tr. by Swami Nikhilananda, Sri Ramakrishna Math, Madras, 1957. References: questions 1, p. 212; 2, p. 323; 3, p. 41.

The passage quoted in 'Onward For Ever!' is from: *The Complete Works*, Vol. II (1963), pp. 200-1.

The Holy Mother's birthday will be observed by millions of her sons and daughters this month. It is an appropriate occasion to ponder the ideals and responsibilities of Indian woman and so that has become the theme of the Editorial.

Kṛṣṇa and Christ have staged a comeback and there appears to be a slow restoration of sanity to modern society. When young people are 'Jesus-struck' that is all the more welcome. 'S.P.' brings to our columns some salient aspects of 'Jesus Revolution', a Christ-centred burgeoning movement in the U.S.A.

Structuralism today enjoys in Europe the same prestige which existentialism, had after the war. In a way structuralism is a development of the Gestalt theory or the theory of the ensemble. Especially in the field of psycho-analysis application of structuralism has opened up new avenues. That all structures have their origin in the primordial structure of the unconscious, that in the centre of this structure there is 'silence' or repose is one of the axioms on which is based the new technique of client-centred therapy. This idea can have many Vedantic resonances.

'Structuralism and Vedanta' is based on a talk given by Swami Nityabodhananda, Head of the Ramakrishna Vedanta Centre, Geneva, in the Salle de conférence of Musée des Monuments Francais—Trocadero—Paris.

Marc Olden who is associated with the Vedanta Society of New York approaches the topic of desireless work from a contemporary angle, and concludes: 'However, it is no laughing matter that work done without perspective, without awareness can be spiritually crippling. Look around you and decide for yourself.'

REVIEWS AND NOTICES

THEOSOPHIES OF PLATO, ARISTOTLE AND PLOTINUS By DIBINGA WA SAID, published by Philosophical Library, 15 East 40th St., New York, N.Y. 10016, 1970, pp. 205, $6.25.

This book traces the development of the concept of God from Plato to Plotinus through Aristotle. Plato conceived of God as the Highest-Idea which is a harmonious blend of the good, the beautiful and the true. In some of his dialogues he speaks of God as 'the Good'. Aristotle was not quite satisfied with this conception as God was identified with the Idea of the Good which is too transcendental to have any relationship with the world. He therefore conceived of God as the Prime Mover. He is the creator of the world, Himself being uncreated. He is spoken of as Substance by which he meant the First or Rational Being. Plotinus was influenced by both Greek philosophy and Oriental religion. His theosophy is a kind of religious idealism akin to mysticism. Unity, Being, Good and God are the expression for the highest being. It is wholly transcendent. 'The transcendence of God is such that whatever is said of Him only serves to limit Him. Hence it is wrong to attribute beauty or goodness or thought or will to Him. All such attributes are limitations. Hence the nature of God is indescribable. We cannot say what He is, but only what He is not. God is never an object in relation to a subject.' Needless to say that this view is identical with the view expounded in the Upanishads, especially in the *Brihadaranyaka*. The book is carefully documented. It deserves to be studied with devotion.

SRI M. K. VENKATARAMA IYER

NEWS AND REPORTS

THE GENERAL REPORT OF THE RAMAKRISHNA MATH AND MISSION

For April, 1969—March, 1970

(With some later information)

(We are presenting here a brief summary of the latest report of the 'Ramakrishna Math and Mission' which will give our readers some information about the activities of these twin organizations. The report was issued by the General Secretary in September 1971 from the Headquarters at Belur Math, P.O., District Howrah, West Bengal, India.—Ed.)

The Ramakrishna Math and the Ramakrishna Mission

Though the Ramakrishna Mission and the Ramakrishna Math, with their respective branches, are distinct legal entities, they are closely related, inasmuch as the Governing Body of the Mission is made up of the Trustees of the Math; the administrative work of the Mission is mostly in the hands of the members of the Ramakrishna Math; and both have their Headquarters at the Belur Math. The Math organisation is constituted under a Trust with well-defined rules of procedure. The Mission is a registered society. Though both the organisations take up charitable and philanthropic activities, the former lays emphasis on religion and preaching, while the latter is wedded mainly to social betterment. This distinction should be borne in mind though the name 'Ramakrishna Mission' is loosely associated by people with Math activities also. It is necessary moreover to point out that the appropriation of the name of Sri Ramakrishna or Swami Vivekananda by any institution does not necessarily imply that it is controlled by the central organisation at Belur.

The Math and the Mission own separate funds and keep separate audited accounts of them. Though both the Math and the Mission receive grants from the Central and State Governments and public bodies for their social activities, the other activities of the Math are financed from offerings, publication, etc., while the Mission is supported by fees from students, public donations, etc. Both the Math and the Mission funds are annually audited by qualified auditors.

Summary of Activities

The year 1969-70 was another year of stress and strain like the previous one. Although beset with financial and administrative problems arising out of labour unrest, students' agitation and economic and political instabilities in certain States of India, greater emphasis was paid during the period to relief and rehabilitation work as well as activities in the rural and tribal areas. During the year five major relief operations were conducted in different parts of India and the educational activity of the Mission was further intensified in the tribal areas of N.E.F.A. and Ranchi.

The new constructions during 1969-70 comprised the Vivekananda Satsang Bhavan at the Raipur Ashrama, a guest house at the Sargachhi centre, a new prayer hall-cum-library building at the Deoghar Vidyapith, new buildings for the residencial school and the teachers' quarters at Along, N.E.F.A., a new Botany block in the Vivekananda College, Madras and the multistoreyed Vivekananda Polyclinic building at the Lucknow Ashrama. In Ceylon, the Colombo centre had a new auditorium named the Swami Vivekananda Centenary Memorial Hall. An impressive multistoreyed building was built by the Singapore centre to accommodate its library and reading room.

Under the Math section, the Ramakrishna Math, Kanchipuram, had a new shrine and a prayer hall, while steps were taken for starting a monastery and retreat at Ganges town in the United States of America.

As in the previous years, our connection with the East Pakistan centres was very tenuous. With the help of local friends and devotees the five monastic workers with Pakistan nationality somehow continued the usual activities, though on a reduced scale.

Ramakrishna Mission Society, Rangoon, our only centre in Burma, was managed as before by some local friends, constituted into a Managing Committee by the Headquarters.

(*N.B.*—Owing to the recent civil war in East Pakistan all the monastic members of Pakistan nationality had to take refuge in India.)

Centres

Excluding the Headquarters at Belur, there were in March, 1970, 114 branch centres in all, of which

52 were Mission centres, 21 combined Math and Mission centres, and 41 Math centres. These were regionally distributed as follows: 2 Mission centres, 5 combined Math and Mission centres and 3 Math centres in East Pakistan; 1 Mission centre each in Burma, France, Ceylon, Singapore, Fiji and Mauritius; 1 Math centre each in Switzerland, England and Argentina; 10 Math centres in the United States of America; and the remaining 44 Mission centres, 16 combined Math and Mission centres and 25 Math centres (85 in all) in India. The Indian centres were distributed as follows: 29 in West Bengal, 11 in Uttar Pradesh, 11 in Tamil Nadu, 7 in Bihar, 5 each in Kerala and Assam, 4 in Mysore, 3 in Orissa, 2 each in Maharashtra and Andhra, and one each in Gujarat, Rajasthan, Delhi, N.E.F.A., Madhya Pradesh and Chandigarh. Moreover, attached to the branch centres there were over 23 sub-centres, where monastic workers resided more or less permanently.

Types of Work

Medical Service: The Math and Mission institutions under this head served the public in general, irrespective of creed, colour or nationality. Typical of these are the indoor hospitals in Calcutta, Varanasi, Vrindaban, Kankhal, Trivandrum and Ranchi. In 1969-70 there were altogether 10 full-fledged Indoor Hospitals with 1,265 beds, which accommodated 29,429 patients and 68 Outdoor Dispensaries, which treated 33,24,740 cases, including old ones. Besides, the centres at Salem, Bombay, Kanpur, New Delhi, etc., had provision for emergency or observation indoor wards attached to their dispensaries. The Veterinary section of the Shyamala Tal Ashrama treated 672 cases. The Sanatorium at Ranchi treated T.B. cases alone and a large section of the Seva Pratishthan of Calcutta was devoted to maternity and child welfare work.

Educational Work: The twin organisations ran during the period 4 Degree Colleges at Madras, Rahara (24 Parganas), Belur (Howrah), Perianaickenpalayam (Coimbatore) and Narendrapur (24 Parganas) with 4,146 students on their rolls. The last three were residential. In addition there were two B.T. Colleges at Belur and Perianaickenpalayam with 241 students, 2 Basic Training Schools at Perianaickenpalayam and Madras with 235 students, one Post-Graduate Basic Training College at Rahara with 97 students, 4 Junior Basic Training Colleges at Rahara, Sarisha and Sargachhi with 303 students, a College for Physical Education, another for Rural Higher Education, and a School of Agriculture with 101, 247 and 132 students respectively at Perianaickenpalayam, one Agricultural Training Centre at Narendrapur with 115 trainees, 4 Engineering Schools at Belur, Belgharia, Madras and Perianaickenpalayam with 1,321 students, 15 Junior Technical or Industrial Schools with 858 boys and 455 girls, 91 Students' Homes or Hostels, including some Orphanages, with 8,653 boys and 647 girls, 3 Chatushpathis with 37 students, 14 Multi-purpose Higher Secondary Schools with 6,136 boys and 460 girls, 9 Higher Secondary Schools with 3,904 boys and 1,916 girls, 15 High and Secondary Schools with 7,605 boys and 4,578 girls, 36 Senior Basic and M.E. Schools with 4,882 boys and 4,879 girls, 44 Junior Basic, U.P., and Elementary Schools with 6,468 boys and 2,189 girls and 126 L.P. and other grades of Schools with 6,274 boys and 3,917 girls. The Seva Pratishthan, Calcutta, and the Math Hospital at Trivandrum trained nurses and midwives, the number of trainees being 218. Besides these, the Institute of Culture in Calcutta conducted a Day Hostel for 800 students, a School of Humanistic and Cultural Studies and a School of Languages for teaching different Indian and foreign languages with 49 and 1,337 students respectively. The Ashrama at Narendrapur conducted a Blind Boys' Academy with 85 blind students, and the centres in Raipur and Ranchi (Morabadi) ran a 'Panchayati Raj Training Centre' and a social service training centre ('Divyayan') respectively. Thus there were altogether 53,932 boys and 19,521 girls in the educational institutions run by the Math and the Mission in India, Pakistan, Singapore, Fiji and Mauritius.

Recreational activities: Some of the Math and Mission centres have been providing scope for recreational, cultural, and spiritual activities to young boys at stated periods outside their school hours. The 'Balaka-sangha' of the Bangalore Ashrama has a fine building of its own. At the Mysore Ashrama also a considerable number of boys take advantage of the various kinds of facilities provided for them, and the 'Vivekananda Yuva Samiti' of the Belgharia Ashrama is engaged in similar activities.

Work for Women: The organisation has ever been conscious of its duties to the women of India. Typical of the work done for them are the Maternity Sections of the Seva Pratishthan, Calcutta, and the Hospital at Trivandrum; the Domiciliary and Maternity Clinics at Jalpaiguri and Khetri; the women's sections of the hospitals at Varanasi and Vrindaban; the attached Invalid Women's Home at Varanasi; the Sarada Vidyalaya at Madras; the Girls' High Schools at Jamshedpur; the Sarada Mandir at Sarisha (24 Parganas) and two training schools for nurses in Trivandrum and Calcutta. Besides, there are special arrangements for women

in other hospitals, dispensaries and schools, and some institutions are conducted especially for them. The Madras Math also conducts a High School and a Primary School for girls.

Rural Uplift and Work among the Labouring and Backward Classes: The Math and the Mission have all along tried their best to serve their unfortunate countrymen who have fallen back culturally or otherwise. In addition to the more prominent village Ashramas like those at Cherrapunji, Sarisha, Ramharipur, Manasadwip, Jayrambati, Kamarpukur, Sargachhi, Along (N.E.F.A.), Perianaickenpalayam, Kalady, and Trichur, quite a number of rural sub-centres—both permanent and semi-permanent—are run under the branch centres at Belur, Rahara, Sarisha, Tiruvalla, Kankurgachhi (Calcutta), Malda, Ranchi, Narendrapur and Cherrapunji. Of these special mention may be made of the numerous village sub-centres started for educating the hill tribes in Assam and a youth training centre in Ranchi meant for local Adivasis. Our educational and cultural activities in the N.E.F.A. region are also proving very useful and popular. During the period under review, in the rural and backward areas the organisation ran 7 Multipurpose Higher Secondary Schools, 2 High Schools, 39 Senior Basic, M.E. and U.P. Schools, 39 Primary Schools, 50 Night Schools for adults, 8 Vocational Training Centres—with a total of 11,681 students. The organisation also conducted 12 Outdoor Dispensaries and 2 Mobile Dispensaries (serving more than 30 villages) with a total of 1,92,452 patients treated during 1969-70 besides running 148 Milk-distribution Centres—all located in the rural and backward areas. In addition to such numerous activities, preaching and educative tours with magic lanterns, movie-films and such other means are also undertaken frequently. For the labouring classes in industrial areas the Mission conducted a number of night schools, etc.

Mass Contact: From the foregoing account it will be evident that the organisation's activity is not concentrated in urban areas alone; it is spread over other fields as well. It will be wrong, again, to suppose that the organisation has no real contact with the masses. As a matter of fact, the message of Ramakrishna-Vivekananda is spreading steadily in all parts of India, which fact is evident from the participation of innumerable people during the annual celebrations. The temples and Ashramas also draw thousands of people throughout the year. Besides these there are a number of medical institutions where millions get free medicines, and thousands are treated in the indoor departments. In the educational institutions also, a considerable number of poor students get free education, board or lodging. The organisation is also running a good number of free libraries in the rural areas. The publication centres, sometimes sell booklets at nominal prices to suit the pockets of the masses.

Relief and Rehabilitation Work: The Mission undertook various relief and rehabilitation activities throughout the year serving thousands of distressed people affected by various calamities in the States of Gujarat, Andhra, West Bengal and Assam. In all Rs. 24,75,986.00 was spent including the value of gifts. Throughout 1969-70 five major relief operations were conducted as recorded below.

(i) *Assam Flood Relief*, started in August, '69 in the Cachar district, was completed on the 31st March, '70. Rs. 29,965.21 was spent benefiting 13,756 recipients of 41 villages. Apart from providing regular food doles, 23 houses were constructed and about 2,000 pieces of cloths and blankets were distributed.

(ii) *Andhra Cyclone Relief*, started at Chirala in the Ongole district of Andhra Pradesh on the 21st July, '69, was closed on the 31st March, '70. A colony consisting of 70 brick-built houses, a school building and a community hall was constructed besides distributing clothes and garments, baby-food, etc., to the distressed at a total cost of Rs. 1,67,681.89.

(iii) *Bengal Flood Relief*, conducted during 25th August, '69 to 26th October, '69 in the districts of Malda and Murshidabad, involved an expenditure of Rs. 1,09,591.33 benefiting 17,073 people of 124 villages through distribution of food-grains, etc.

(iv) *North Bengal Flood Relief*, started on the 13th October, '68 in the Jalpaiguri district, was closed on the 31st March, '70. During the year Rs. 1,68,747.57 in cash was spent towards construction of 287 houses, 1 primary school, 2 high schools and 3 community halls, digging of 83 wells and supplying of numerous text books and laboratory equipments, etc., to 53 schools including 15 high schools.

(v) *Gujarat Flood Relief*, started in August, '68 in the Surat district, was closed in May, '70. Besides supplying food doles, etc., to the distressed, 21 colonies with pre-cast cement concrete huts to accommodate 1,366 families were built. 2 schools, 21 Samaj Mandirs and 5 overhead water reservoirs fitted with electric pumps were also constructed. The whole relief operation cost over Rs. 20,00,000/-.

In all the above relief activities the Mission distributed amongst other things food-grains 1,320

quintals, clothes and garments (new) 1,681 pcs., blankets (new) 782 pcs., school text books 8,995, students' note books 13,908, laboratory equipments 2,389 and maps and globes 274.

Spiritual and Cultural Work: Both the Math and the Mission centres laid emphasis on the dissemination of the spiritual and cultural ideals of India, and through various types of activity tried to give a practical shape to the teaching of Sri Ramakrishna that all religions are true. The centres established real points of contact between people of different faiths through public celebrations, meetings, classes, publications, etc. They also conducted Libraries and Reading Rooms. A number of Sanskrit Chatushpathis too were run. At least ten centres published books on religious subjects and ten magazines in different languages. The Math centres at Mayavati, Baghbazar (Calcutta), Madras, Nagpur, Mysore, Rajkot, Bhubaneswar and Trichur in particular, have to their credit a considerable number of useful publications. Special mention should also be made of the Institute of Culture in Calcutta, which has been trying to bring together eminent men and women of India and other lands in cultural fellowship.

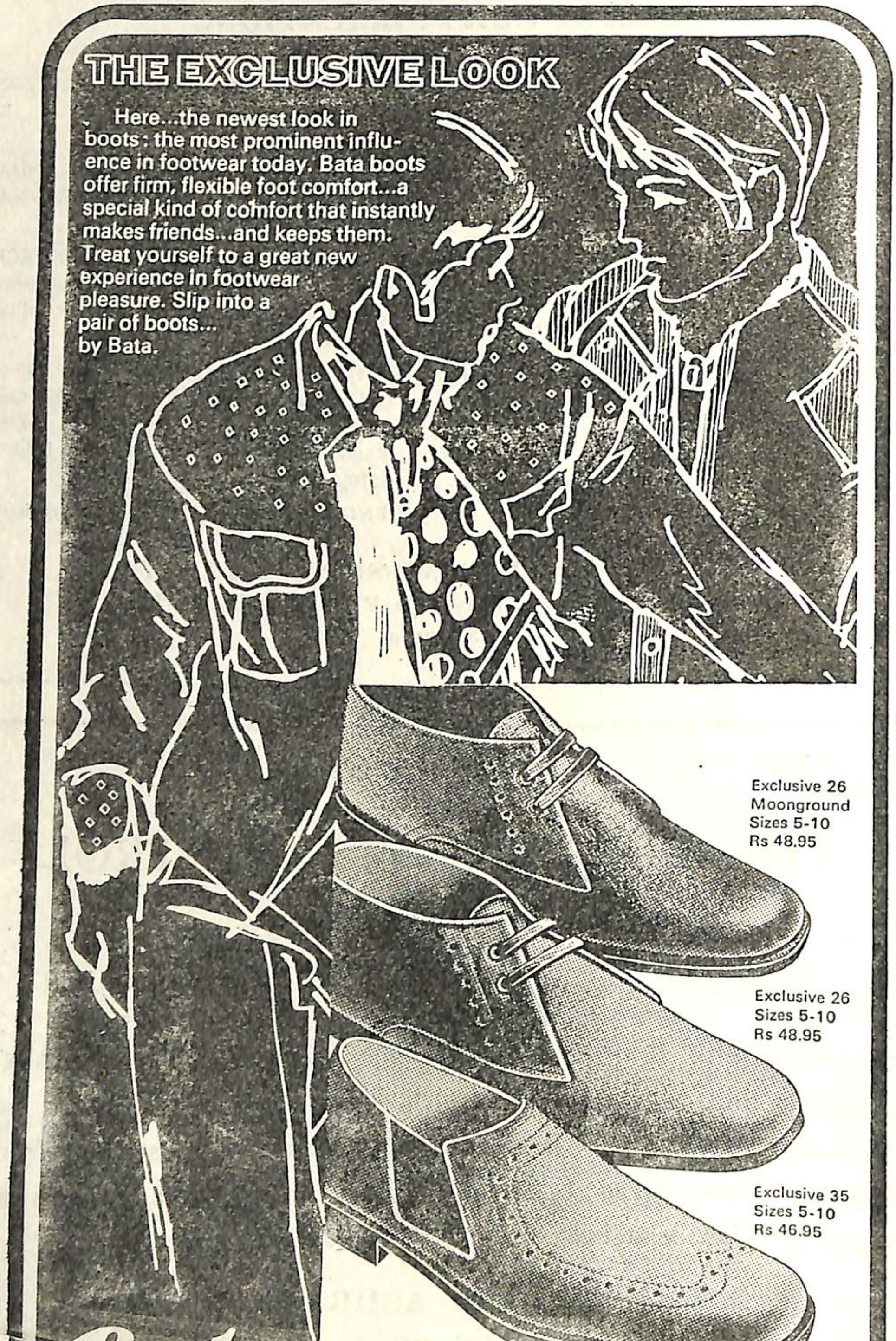
Annual Celebrations: Most of the Math and the Mission centres ceremonially observe the days sanctified by the advent of great saints and prophets. The general features of the celebrations of the birthdays of Sri Ramakrishna, the Holy Mother and Swami Vivekananda are: Special worship, Homa (making offerings in the sacred fire), chanting of scriptural texts, Bhajan and Sankirtan (devotional music, often in chorus), distribution of Prasad (sacramental food) to the devotees, feeding of the poor in large numbers, and lectures on the lives and teachings of Sri Ramakrishna, the Holy Mother and Swami Vivekananda by eminent speakers, including Swamis of the Order. Thus the message of Sri Ramakrishna and his associates is steadily spreading, and many young and ardent souls are coming into closer touch with the ideals of the Math and the Mission. In cooperation with the local public some centres celebrate the more popular Hindu festivals, accounts for these being maintained separately.

OUR THANKS AND APPEAL

We express our deep sense of gratitude to all those kind contributors, friends and sympathisers, who by their ready assistance, financial or other, have helped us to carry on our different activities. Our thanks are also due to the editors of various newspapers for kindly publishing our appeals and reports, and also to the gentry, official or non-official, in the relief areas for their timely help. We also express our gratefulness to those local physicians, engineers, lawyers and other gentlemen who kindly volunteered their services to the different centres.

We hope the generous public all over India and abroad will continue to help the Math and the Mission unstintedly, to enable us to respond to the cry of distress, from whichever quarter it may come. All well-wishers of India and friends of the afflicted may find here a golden opportunity to earn the eternal blessings of the Lord by trying to alleviate the sufferings of their less fortunate sisters and brothers.

Our appeal is also to intelligent, high-minded young men, who understand and appreciate the life-giving message of Swami Vivekananda, to respond to his clarion call by dedicating themselves to the service of their fellow beings, who are grovelling in ignorance and misery.


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